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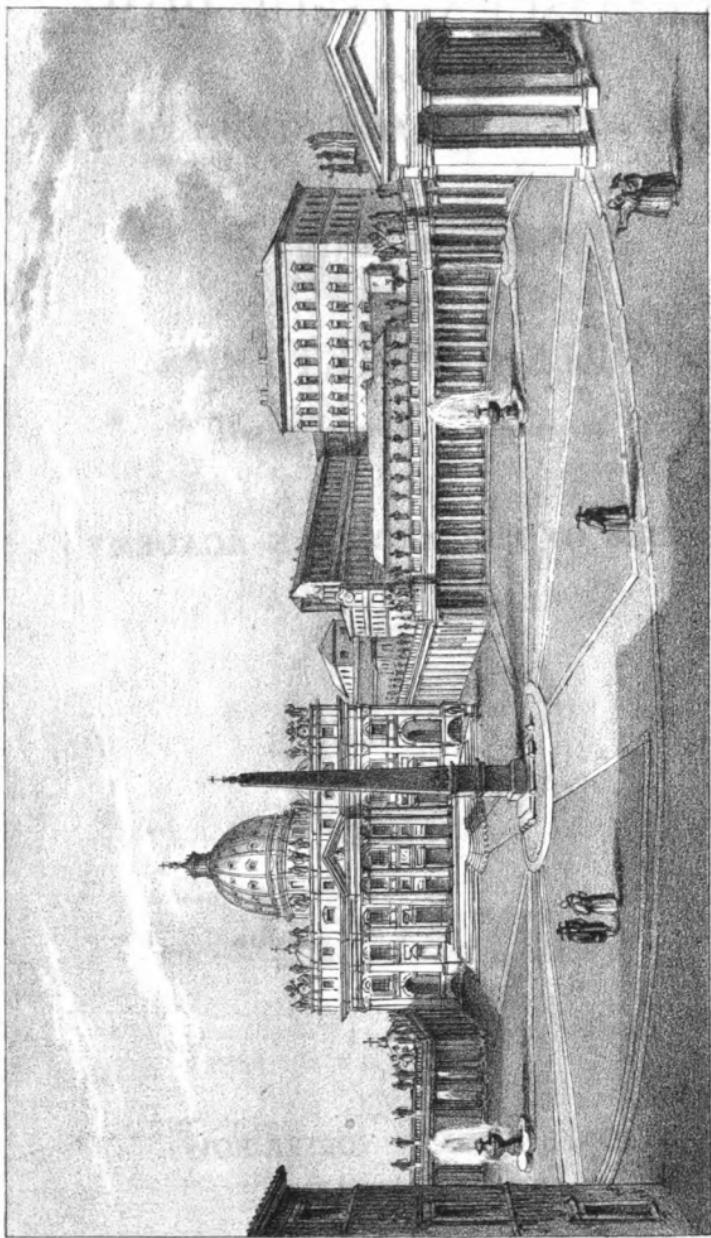
Reminiscences

C.









*Drawn on Stone by T. J. Rawlinson  
Plaza and Basilica of St. Peter in the Vatican.*  
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# REMINISCENCES OF ROME:

OR, A

RELIGIOUS, MORAL, AND LITERARY VIEW

OF THE

## Eternal City;

IN A

## SERIES OF LETTERS

ADDRESSED TO A FRIEND IN ENGLAND,

BY A

MEMBER OF THE ARCADIAN ACADEMY.

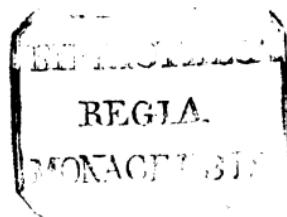


“Terrarum Dea gentiumque, Roma  
Cui par est nihil, et nihil secundum  
Salve Magna Parens!”—*Rutilius.*

L O N D O N :

T. JONES, 63, PATERNOSTER-ROW;  
AND ALL BOOKSELLERS.

M D C C C X X X V I I I .



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TO HIS GRACE  
CHARLES EDWARD DRUMMOND,  
DUKE OF MELFORT AND EARL OF PERTH,  
IN SCOTLAND,  
COUNT OF LUSSAN AND COMMENDATORY ABBOT  
OF LOCH-DIEU, IN FRANCE;  
DOMESTIC PRELATE OF HIS HOLINESS  
GREGORY XVI.;  
APOSTOLICAL PROTHONOTARY;  
&c., &c., &c.,  
THE FOLLOWING LETTERS,  
AS A SMALL  
BUT SINCERE EXPRESSION OF GRATITUDE  
FOR GREAT AND NUMEROUS FAVOURS,  
ARE RESPECTFULLY INSCRIBED,  
BY HIS FAITHFUL  
AND DEVOTED SERVANT,  
OLINTHUS.



SYNOPSIS  
OF THE  
CONTENTS OF VOLUME THE FIRST.

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INTRODUCTION.

OBJECT of the present work—General prejudices of British writers respecting Religion in Italy—The remarks of Swinburn and Kaunitz—Every branch of English Literature, more or less infected with bigotry—False charges of Forsyth, Hobhouse, and other modern tourists—Apology for the Reminiscent's animadversions—Scope of the following letters.

LETTER THE FIRST—p. 1.

THE writer's motives for considering Rome principally in a religious point of view—A walk in Villa Borghese—Encomiums of Rome from ancient writers—Anecdote of Count Ilinski—Degraded taste and profane behaviour of some modern English travellers—Rome deservedly styled Holy—Every body's country—The opinion of a Republican Bishop respecting the freedom enjoyed by its inhabitants—Definition of English respectability—Italian politeness, and English taciturnity—Egotism of the British gentry contrasted with the liberality of Roman Patricians—The inscriptions in the Borghesian and Medicean Villas—The difference of access to English Cathedrals and Roman Churches—Madame de Staël's remark—Digby's observations—Saying of Cassiodorus—Vindicatory eulogium of Rome.

LETTER THE SECOND—p. 19.

ERRONEOUS notions respecting the cause and extent of Malaria in Rome—Statistical calculations concerning the

## CONTENTS.

ancient and modern population of the city—Official census of the present inhabitants—Digression on the Roman Jews—Institutions for their conversion to Christianity—Jewish act of fealty to every new Pope—Gradual increase of population—Strictures upon an English physician—The remarks of Coppi, and Valentini on the insalubrity of the Roman climate—De la Lande and Humboldt's opinions of the Scirocco—Rome remarkable for the longevity of its inhabitants—Lord Arundel's project for cultivating the Campagna—Means employed in banishing the “Malaria” from Chelmsford in Essex, recommended for Latium.

## LETTER THE THIRD—p. 33.

THE spirit of Catholic Association in the middle ages—Guilds and Trades' Unions—Sodality of blind and lame Paupers—The difference between English Clubs and Roman Confraternities—The Oratories and Hospitals of the latter—Ancient Company of Water Carriers—The public, uniform, and processional bearings of Confraternities on solemn occasions—Antiquity of devotional associations—Roman burials—The practice of praying for the dead, consoling to those who survive—The funeral rite observed at the interment of children—Old Christian Cemeteries—The Catacombs of St. Priscilla, beneath the Salarian Way—A congregation of primitive Christians buried alive by their Pagan persecutors—Mystic emblems on the tombs of the Martyrs—The Campo Santo—Midnight procession to the Catacombs of S. Lorenzo.

## LETTER THE FOURTH—p. 54.

ARCH-CONFRATERNITIES—di San Spirito in Sassia—I raccommandati di S. Maria—Del Gonfalon—Del Santissimo Salvatore—Della Santissima Annunziata (annual number of marriages)—Della Carità—Della Pietà de' Carcerati—Di S. Ivo—De' Dodici Apostoli—Della Santissima Trinità de' Pellegrini (the washing of the feet of pilgrims by Popes, Kings, and Cardinals, in Holy Week—extraordinary con-

## CONTENTS.

vii

course during the Jubilee)—Della Dottrina Cristiana (coronation of the catechetical Emperor)—Di San Giovanni Decollato—Della Morte (visits to the sepulchral vaults and wax exhibitions on All-Souls' day)—Di S. Maria del Suffragio—Association of Noble Dames, alla Maddalena—Sisters of Charity—Pious association in behalf of those, who happen to be in their last agony—Vindication of Monastic institutions—Praiseworthy conduct of the regular Clergy during the cholera epidemic in Rome—Distinguished Monks—Recent suppression of Conventual establishments in Spain and Portugal.

### LETTER THE FIFTH—p. 83.

RELIGIOUS practices of the Romans—Their piety towards the Blessed Sacrament—Le Quarant' Ore, mystic meaning of the forty hours' prayer—The Viaticum—Confraternities—The sisterhood dell' Adorazione Perpetua—Extraordinary illuminations in the church del Gesù, and in the Capella Pao-lina—Processions during the octave of the Corpus Christi festival—Description of the Infiorata at Genzano, near the Lake of Nemi—Petrarch's address to our Lady of the Sun—The ancient temple of Vesta—La Madonna del Sole—Fanciful analogies—Devotion towards the Blessed Virgin and the Saints vindicated—Il Mese Mariano—Penitential processions—Count Sforza's legacy of an annual coronet of gold to the Madonna—Ex vota offerings, &c.

### LETTER THE SIXTH—p. 108.

ROME a proper place for the historic student—Observation of Goëthe—Wordsworth's description—Striking contrasts—The Mausoleums of Augustus, Plautus, Cecelia Metella, and Adrian—Castel St. Angelo—Discovery of the Sepulchral Vault of the Imperial Family—Belisarius, Otho, and Crescentius—Visit to the Citadel—State prisoners—The Castle—Chapel of St. Michael and other ancient Churches dedicated to the Archangel—Apparition of the latter to the Bishop of Siponto—St. Gregory's Vision—The Procession

—The Girandola—A walk to the Borgo Nuovo—S. Giacomo Scossacavalli—The Altar of Abraham's Sacrifice, and the Stone of Circumcision—Pallazzo Spinelli (alias the Asylum for Proselytes)—Pallazzo Torlonia (alias, the residence of the old English Embassy)—John Drummond Earl of Melfort, the last Ambassador—The Englishman arrested in the Papal Chapel—Diplomatic anomaly between the British and Roman Governments.

LETTER THE SEVENTH—p. 125.

APPROACH to St. Peter's—Enthusiasm it excited in Byron, Gibbon, Stolberg, and other travellers—The site of Nero's Circus, and Agrippina's Gardens—Barbarous treatment of the first Christian Martyrs, as described by Tacitus—Saying of Pius the Fifth—The Obelisks and Cross—Sixtus the Fifth and the architect Fontana—The Genoese Mariner—The Piazza, Fountains, and Colonnade, seen by moonlight—Lines from Wordsworth—Charlemagne and Pepin—Lassel's description of the Basilica—Visit to the Subterranean Church—O Roma Felix—Conclusion of the Vesper Service—Inside View of St. Peter's at sunset—Illumination of the Cupola—The Vatican.

LETTER THE EIGHTH—p. 144.

MORAL Behaviour of the Romans—The propriety of public amusements on the Sabbath—The Simplicity of Protestant Festivals questioned—The study of Theology and Jurisprudence the principal road to preferment at the Roman Court—Municipal authority in the provinces—The Clergy—The Nobility—The Mezzo Ceto, and Lower Classes—Remarks on the comparative state of crime—General sobriety—Roman commerce—Exorbitant prices—Curious imposition—The influence of Religion upon artistic improvement—Canova, Camuccini, Thorwaldsen, Finelli, and Overbeck—Disinterested attachment of the Italians to literature—Monti, Manzoni, Casti, Sanazzaro—The Statues of Marforio and Pasquino—The latter saved from a watery grave—Poetical Improvvisatori—Sgricci, Rosani, Giraldi, and Rosa Taddei, at the Arcadian Academy.

## CONTENTS.

ix

### LETTER THE NINTH—p. 163.

ITALY more favoured by the Muse of Music than Greece—England not yet a musical nation—Avison's opinion—Stendhal's remark—Musical Societies of Pisa—The probable cause why the manners of the Italian poor are less rude than those of Northern countries—Roman Church music—Strictures on the modern style of the latter—Erroneous assertion of the *Transalpine Observer*—Behaviour of Foreigners in the Sixtine chapel—The Papal Choir—Palestrina—Baini—Allegri's *Miserere*—Pope Marcellus's Mass—The *Passio* and *Improperii*—Gregorian chant—Benediction in the French Nun's Church at the Trinità dè Monti—*La voce Solitaria*—St. Austin's Reminiscences of Sacred Harmony.

### LETTER THE TENTH—p. 175.

WISE policy of the Church in enforcing celibacy among her ministers—Charity of the Roman Pontiffs towards the poor—Monastic hospitality—The first Orphan Asylum, and Polytechnic School in Europe founded by the Popes—Howard's remark on the Roman prisons—The Papal Almoner—Hospitals for the sick: Archiospedale di S. Spirito in Sassia—Its revenues—Number of patients, attendants, &c.—Leo the Twelfth's midnight visit—Foundling Hospital—Lunatic Asylum (Mental Insanity less common in Italy than in England—The Hospital for Convalescents and Pilgrims—Santissimo Salvatore—S. Maria della Consolazione—San Giacomo degl' Incurabili (Ministering Clerks of the Infirm)—San Rocco (School of Midwifery)—San Gallicano—San Giovanni Calabita (alias de Fate Ben Fratelli)—The utility of Religious Hospitallers.

### LETTER THE ELEVENTH—p. 199.

ASYLUMS for ameliorating the moral and physical condition of the poor—Ospizio Apostolico di San Michele for the young and old of both sexes—Penitentiaries—Lanificio—Pia casa d'industria—Ospizio di S. Gallo e di S. Luigi—

## CONTENTS.

Ospizio Ecclesiastico, Orfanotrofo di Santa Maria in Aquiro—Ospizio di Tata Giovanni—Asylum for Catechumens and Neophytes—Conservatori, and other asylums for Females—La Commissione de' Sussidi—La Monte di Pietà—Saving Banks—Instances of Roman and British charity not limited to clime or creed.

## LETTER THE TWELFTH—p. 223.

ROMAN Establishments for Education: Università della Sapienza (alias Archiginnasio Romano), its Church, Library, Museums, and Professorships—The Gregorian University (alias Il Collegio Romano)—The Library—Astronomical Observatory—Kircherean Museum—The Church of St. Ignatius, and the Shrine of St. Aloysius—Il Seminario Romano, its internal economy—The Roman Seminary's most illustrious Alumni—Il Seminario di S. Pietro—Accademia Ecclesiastica—Il Collegio dé Nobili—The Capranica, Nazzareno, Ghislieri, Salviati, Clementino, and Bandinelli Colleges—Monastic Institution, for the Education of Youth—Boarding Schools for Young Ladies—French Nunnery at the Triaità dè Monti—Le Zitelle del Bambin Gesù—Elementary Schools, directed by the Maestre Pie—I Dottrinari—Gli Ignorantelli—Night Schools—Deaf and Dumb School—Scuole Regionarie e Parochiali—Adunanze—Statistical enumeration of Rome's different Literary Establishments—A traveller's query solved—The English and Italian methods of scholastic punishment considered—Conclusion.

## APPENDIX TO VOLUME THE FIRST.

LETTER from Olinthus, in the country, to Sophronia, in town—Description of the Lake of Albano—The Emissarium—The Roofless Temple—The Ilex—The Nymphaeum, or Bath of Diana—The village of Castel Gandolfo—The village Church—The Papal Villa—Anecdote of Urban the Eighth—The Lake of Remi—A Roman Landscape—The Unknown Lady of the Lake—Monte Cavo—Virgil and the

## CONTENTS.

xi

Throne of Juno—The Fields of Hannibal—The ancient Triumphal Way—A scene of the *Æneid*—The Site of the Temple of Jupiter Latialis—The Monastery and Church erected by Cardinal York—Recognition of an old School-fellow, in the person of a Monk, on the summit of the Alban Mount—The history of Albert and Clelia (alias Padre Gualberto della Croce e Suor Teresa Maddelena)—Colloquy in the Monastic Garden—The Parting—Gualberto's cell in the Convent of the Passionisti—Lines from an old Album—Views from the Mountain—A Village Festival in honour of Pope Gregory the Sixteenth—His Holiness's homeward return, by torchlight, through the Ferentine Wood—La Madonna del Tufo—Franciscan Convents near the Lake—The Riformati—The Stigmas of St. Francis—Alba Longa—The Monastery of our Lady of the Snow, at Palazzola—Curious Hermitage. P. 293: The Thunderstorm—The Rustic Oratory—The Blasted Oak—The Madonna's Effigy—The Contadina—The Rainbow—Conclusion.



## INTRODUCTION.

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**THERE** are fields within the domain of literature, so rich and fertile, as to leave, according to the simile of a French writer, “toujours quelques épis à glaner derrière les moissonneurs.”\*

So exhaustless, for instance, is the variety of interesting monuments and historic recollections to be met with in the “Holy and Eternal City,” that, after all the classic works which have appeared respecting both ancient and modern Rome, and notwithstanding the apparent diligence of previous reapers in the abundant harvest of multifarious and recondite lore, there remain still to be gathered up, sheafs unnumbered of precious gleanings.

The Pagan Antiquities of the Roman Metropolis are themes whereon modern tourists seldom fail to expatiate; while many of its sacred monuments and

\* *Fragmens d'un voyage en Toscane.*

charitable institutions—more interesting to Christians—are but little attended to, when not entirely overlooked. Indeed, to borrow the words of a powerful and well-known writer,\* “ We cannot understand how traveller should succeed traveller, and tour struggle in the press with tour, for primogeniture of publication, and yet all should invariably overlook this new and virgin field, which, to one acquainted with the country, forms its leading characteristic.” Without, therefore, wholly neglecting the former, the principal scope of the present work will be to call attention to the latter, for the purpose of exhibiting Rome to the reader in a religious, moral, and literary point of view.

Whatever may be the defects of the rude sketches here presented, they will be found, it is presumed, to have, at least, the redeeming merit of novelty, which, like charity, sometimes “ covereth a multitude of sins.”

Most travellers confess Rome to be a place, the approach whereunto excites grave and religious reflections ; and those who have once visited it, generally quit its gates with regret. The writer of these remarks has had the happiness to spend a portion of the

\* “ Dublin Review” for July, 1836.

## INTRODUCTION.

xx

April of his life within its sacred walls ; and one of the most ardent of his wishes is—that, at the close of his mortal career, it may afford him a grave.

“ *Sit meæ sedes Utinam senectæ  
Sit modus lasso maria, et viarum,  
Militiæque.* ”\*

With pain and regret, the Reminiscient has often heard the gross and sensual observations of modern tourists respecting customs and manners, which ought to have reminded them of Heaven. They know not how to appreciate the religious habits of the people in Catholic countries ; and, possessing scarcely a superficial acquaintance with their laws, government, and language, they unscrupulously attribute every foreign rite and ceremony to superstition.

Of youthful tourists especially, not a few visit the Italian Peninsula, with the preconceived and deeply imbibed opinion that the natives thereof are a race of men grovelling in ignorance and slavery, while they themselves roll along in their postchaises, from the plains of Lombardy to the confines of Calabria, without ever reflecting how ill this notion accords with every

\* *Horace*, od. 6.

object that meets the eye. With astonishment and delight, they gaze at structures, which seem to have been raised by more than human hands—they look with pleasure and admiration on those exquisite masterpieces of painting and sculpture, whereof almost every town, through which they pass, can boast—they saunter through libraries filled with the unrivalled productions of human genius in every art and science;—yet, after all, so strong is the bias of an insular and sectarian education, that as soon as these post-haste travellers favour the public with a printed account of their wanderings, the Italians are usually described as a people whose minds are benighted by superstition, and whose energies are cramped by the bigoted tenets of the Catholic Religion. These assertions are too often, unfortunately, taken for granted, as unquestionably true; and if their authors sometimes condescend to give proof, their readers are, perhaps, indirectly referred to the liquefaction of the blood of St. Januarius, as an irrefragable specimen of priestcraft; or to some improbable legendary miracle that has not unfrequently been invented by Anti-Catholic ingenuity.

Too proud to learn, and too selfconceited to suppose

they can ever misunderstand what they have been so long accustomed to despise: some, even with the best of views, and the most benevolent intentions, revile, because it is the fashion in England to revile, every thing upheld, or countenanced by, the Catholic Church. By others more maliciously disposed, a phantom of monstrous form, with the odious nickname of Popery, is adroitly exhibited, and against which, they exultingly aim the shafts of ridicule, under the shielding conviction that it is easier to laugh at a supposed incongruity, than to give a reason why the misrepresented object should be condemned.

Swinburne \* attributes this taste for misrepresenting Catholic customs to ignorance, malevolence, and spleen; and acknowledges that English travellers, frequently relate, as indubitable and authentic, accounts, for which they oftentimes have no better authority than that of their laundress, or valet de place. The latter are never at a loss for scandalous tales to please their inquisitive employers, who know how to register them in their diaries, so as to foster in the most efficient manner the prejudices of their untravelled readers.

\* *Travels in the two Sicilies.*

In fact, every branch of British literature is more or less infected with this bigoted disease ; of which, if both be not blended together, it is not always easy to decide whether ignorance or malevolence be the principal cause. Historians, poets, theologians, reviewers, pamphleteers, novelists, newspaper editors, as well as voyage-writers, have all dipped their pens in the venom of calumny, to asperse the venerable depository of the faith of ages, and to vilify the Mother Church of Christendom. Taken together, considering the accumulated moral filth, which they contain, and wherewith, they have so long succeeded in soiling the purity of Catholic truth, they form a literary Augean stable, the cleansing whereof requires a scribe of Herculean strength, while the feeble efforts of the "Reminiscents" pen must be limited to remove some of those unfavourable impressions produced by the last-named class of writers, against the "Alma Mater" of Catholicity.

The following examples, selected from the writings of recent travellers, who are esteemed for their liberal and enlightened opinions, may corroborate a part of the foregoing statement.

One of Caledonia's deservedly admired and elegant Literati, who travelled through the South of Italy, at a time, when even many Protestant and priestless cities of Northern Europe had not as yet adopted the system of publicly illuminating their cities at night, attributes the darkness of the Roman streets to the contrivance of the priests, in order to conceal their nocturnal gallantry from public view!—A living native of the “Emerald Isle,” and, at the same time, a well-known blue stocking of the romantic school, ascribes the physical and moral evils of “Italy” to the bigotry and despotism of its Papal and Kingly rulers; and an English Statesman, the accomplished illustrator of “Childe Harold,” scruples not to accuse of Idolatry all the devout men and women whom he witnessed praying, upon their knees, before an image of the “Madonna” in the Pantheon. Indeed, the charge of idolatrous worship brought against Catholics, both at home and abroad, be it here moreover observed, has ever been a favourite accusation with travelled, as well as untravelled authors; but Protestant orators, as well as writers, in their intemperate zeal for the first of the Ten Commandments, too frequently lose sight of

another precept of the Divine Law-giver,—“Thou shalt not bear false witness against thy neighbour.”—(Exod. xx. 14.)

If the before-quoted instances of prejudice and misrepresentation were not sufficient, others, equally glaring and illiberal, might easily be pointed out in the writings of Middleton, Morgan, Forsyth, Hobhouse, Griesly, Julvècourt, and the petulant authoress of “Rome in the Nineteenth Century,” whose attempts to “catch at the beautiful, and reach the sublime,” might have excited a smile, had they not been accompanied by such profane and disgusting witticisms.

Hostility, even unto the knife, has been recently proclaimed against the stronghold of Catholicism, and “Delenda Roma,”—“No peace with Rome,” is now the war-cry of controversial tourists. More than one clerical Hannibal have already crossed the Cheviot Hills and the Grampian Mountains, if not the Alps and the Appenines, after having vowed, with the son of Hamilcar, the destruction of the “Eternal City;” but, like their Carthaginian prototype of old, they will also find among its besieged citizens, a bidder for the field whereon they have actually pitched their camp.

In animadverting, at times, upon some of the peculiar defects of the English, and lauding the opposite good qualities of the Italians, the writer of these pages was not stimulated by any antipathy to the land which gave him birth ; or, actuated by a desire of making odious comparisons ; and he trusts, withal, it may not be considered an unpardonable presumption in him to have reminded his countrymen, that, while they often uncharitably object to the mote discernible in their neighbour's eye, they seem not to be sufficiently aware of the beam in their own ; for, as Burns says,

“ O ! wad some power the giftie gie us  
To see ourselves as ithers see us,  
It would frae mony a blunder free us  
And foolish notion.”

Besides, it would be ungenerous not to speak in favour, especially of the Roman people, who have great reason to complain that their religious and moral character has been too often traduced by British travellers, towards whom they generally behave with the greatest courtesy, and whose esteem they anxiously endeavour to conciliate.

Ere concluding this long preamble, it may no

peradventure be irrelevant now to inform those whom it may hereafter concern, that while pursuing his researches in the composition of this little work, OLINTHUS scrupled not to enter more than one fruitful though hitherto neglected garden, in the republic of letters, and to cull every flower of poesy within his reach ; but whether, or not, he has been judicious in his selections, is the province of his readers to decide.

Should his first essays, however, meet with approbation and encouragement, they shall soon be followed by others, descriptive of Rome's seven *Basilicæ*, and other ancient Churches.

In the mean time, the following letters are presented to the public, with the hope, that they may serve to dissipate unfounded prejudice, afford interesting information to the untravelled, and give offence to no truly liberal and unbiassed mind.

**REMINISCENCES  
OF  
ROME.**

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“ Un court voyage en Italie fait naître chez l'étranger les préventions les plus défavorables ; un long séjour parmi les Italiens inspire pour eux une estime et un intérêt profond.”—*Revue Encyclopédique*, Mai, 1828.

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“ Les plus belles choses qu'un auteur puisse mettre dans un livre sont les sentiments qui lui viennent par réminiscence des premiers jours de sa jeunesse.”—*Chateaubriand, Genie du Christianisme*.

## REMINISCENCES OF ROME.

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### LETTER THE FIRST.

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“In Magno pretio est esse Romæ.”

*Cicero ad Atticum.*

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FROM this short citation, my dear friend, you will, doubtless, comprehend *a prima vista*, I presume, the whole tendency of this long epistle, and at the same time clearly perceive that I have at length complied with your request, in transmitting to you what you are pleased to call, my particular view of the “Eternal City.”

Whether considered as the mistress of nations, or as the grave of empires, from whose ruins, Phoenix-like, she arose as the beneficent mistress of the Christian world,—Rome is no facile theme. The antique treasures of Egyptian, Etruscan, Grecian, and Roman art, accumulated within her Temples, Galleries, and Museums, would take years to contemplate, and endless volumes adequately to describe. Do not, then, expect from me, any learned disquisitions concerning her ancient and modern edifices ; or, a critical nomenclature

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of the statues and paintings, which adorn her splendid halls and princely villas ; for I am oftener to be found within the walls of some fast-decaying church, or moss-grown cloister, than in the museum or picture-gallery ; and, I prefer poring over thumb-worn books in a library, to aping the connoisseur, and dilettante of the fine arts, in the studio of the statuary or painter.

The productions of ancient and modern art have, moreover, been written upon “usque ad nauseam,” and the critical researches of Winkleman, Niebuhr, Visconti, Nibby, Prunetti, Bünsen, Burgess, Eustace, and others, have, doubtless, already made you familiar with these topics. Be content, therefore, with the desultory observations of a solitary Catholic Pilgrim in the 19th century, upon the beautifully religious and moral features of this Queen of Cities ; as they will not, I trust, to you, appear altogether devoid of novelty or interest.

Beneath the curved and reticulated wall which supports the northern extremity of the Pincian Mount, I once musingly rambled, at day's decline, towards the most secluded and umbrageous walks of Villa Borghese ; and, on approaching an avenue leading to the lake, my attention was attracted by the following words, written with charcoal, in large characters, on the wall :—

“ Infelice Francia sempre un Inferno  
Felice Roma sempre un Paradiso.”

This happened at a time when revolutionised France was torn by intestine divisions, and the writer was, perchance, some unhappy exile who thus took occasion to contrast the turbulence and anarchy so frequently predominating in his native country, with the undisturbed tranquillity and happiness reigning in Rome.

In fact, to no other European city, in my humble opinion, can the following words of the Bard of Erin, be more appropriately applied :

“ — If there’s peace to be found in the world,  
A heart that is humble may hope for it here.”

Rome, moreover, is the acknowledged centre and focus of that true source of human felicity—Religion. Here it meets with fewer obstacles than any where else, in the exercise of its beneficial influence. Even after the lapse of so many ages, and despite the most extraordinary vicissitudes, the most scrutinising eye perceives that “age cannot wither it, nor custom stale its infinite variety.”

The ancient fathers and sainted pilgrims of earlier ages and more simple times, made Rome the goal or main object of their sighs and wishes upon earth ; and whenever it occurs to them to mention it in their writings, they become enthusiastic in its praise. The City of God—The Pillar of Truth—The Fount of True Doctrine—The Mother of Martyrs—The Model of Hospitality—The New Jerusalem—The common coun-

try, and natural home of all true Christians—are some among the many titles whereby holy and learned men loved to distinguish the capital of Christendom :

“ *Quam dulce est* (says Petrarch, in a letter to Giovanni Colonna,) *christiano animo urbam colere, cæli instar in terris, atque ossibus confertam, et veri Testium pretiosa cæde conspersam*” ?

A Polish nobleman, of my acquaintance,\* considers Rome as the ante-chamber of Paradise ; and, thirteen centuries ago, a similar opinion seems to have been held by another illustrious pilgrim, Rutilius ; who, in his poetical itinerary, addressing Rome, exclaims :

“ *Non procul a' cælo per tua templa sumus.*”

Some of our countrymen, however, as you well know, do not entertain such heavenly ideas of the “ Holy City.”

\* Count Ilinski.—The following anecdote, not generally known, cannot, I think, but enhance the value of any opinion that may emanate from so high-minded and virtuous a nobleman :—When the late Emperor Alexander ascended the throne of all the Russias, he remembered that, being at one time in particularly embarrassed circumstances for want of money, he was generously relieved by the purse of the Senator Count Ilinski. The latter was, therefore, informed by his imperial friend, that he now might confidently ask for any favour that was in the power of his sovereign to bestow. But Ilinski, instead of claiming any lucrative office for himself and family, boldly solicited the pardon of all his countrymen, who had been exiled or imprisoned for political offences. His request was granted ; and, by this noble and disinterested act of patriotism, several thousand Poles were recalled from banishment to the bosom of their families. The celebrated Kosciusko was among the number.

I once travelled, for instance, with an English officer upon whom the sojourn of a few months in Rome, had made such an atrabilian impression, that he positively compared its dulness to the gloomy horror of a cemetery. But, those who take such delight in the tumult of a popular election at Covent Garden hustings, or, in the uproar of a Westminster cock-fight and bull-bait, may probably feel an attack of the spleen in the Galleries of the Quirinal and Vatican, even in view of the life-like Prophets, and breathing Sybils of a Raffaele or a Domenichino ; and, peradventure, experience more pleasure in gazing on the brawny limbs of two clumsy pugilists, than in contemplating the finest ideals of the sublime and beautiful presented by the Apollo of Belvedere, the Genii of Canova, and the Prophets of Michael Angelo !

It has been observed that some British travellers find no better occupation in St. Peter's than reading a newspaper. Valery, in his Historical Tour, gives the following instance of their profane behaviour before one of the most august and sacred monuments of Christian antiquity :—" In the year 1828, while an old man and an aged woman were ascending, on their knees, the ' Scala Sancta,' or Holy Stairs, two Englishmen, who were looking on among the bystanders, laid a wager that was to be decided by the suppliant, who should first arrive at the top ; and while these devout individuals, unconscious of the scandalous

mockery that was perpetrating behind them, slowly paused on each step to pray and meditate, the two bettors testified their hopes and fears as openly as if they were on the race-course of Epsom, or Newmarket.”\*

Their probable disbelief in the authenticity of the monument would make but a poor excuse; for we never ought wantonly to outrage the feelings of others, who may have good reasons for differing from us in opinion.

But to return to Rome, which is deservedly styled holy; because almost every thing within its walls is made subservient to virtuous purposes. The names, for example, of its sovereign rulers are frequently derived from innocence, clemency, and piety: and the most glorious title assumed by each sacerdotal monarch, the lawful descendant of St. Peter and of Constantine, is that of “Servant of the servants of God.”

“*Date Pauperibus*,” “*Pauperi Porridge Manum*,” “*Auxilium de Sancto*,” are among the usual mottoes inscribed on their coins and medals. Even the gains of the public lottery are appropriated by the government to charitable purposes.

The faith and piety, also, of the Roman people are still deserving of the encomium conferred upon them

\* Valery, *Voyage Historique et Litteraire en Italie*—chap. 8.

by the Apostle of the Gentiles\* when, eighteen centuries ago, he observed that their faith was spoken of throughout the whole world; and what Tully, the prince of orators, once asserted of their pagan ancestors may, I think, be more justly applied to the Christian Romans of the present day: “ *Nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos; sed pietate ac religione omnes gentes nationesque superavimus.*”†

If the ancient Romans, in fact, surpassed every other nation in the grandeur and magnificence of their temples dedicated to false divinities, the moderns cede to none in the number, richness, and splendour of theirs erected in honour of the true God. Rome is sometimes called a “ city of palaces and churches.” I have already visited about three hundred of the latter, and the costliness and beauty of the most ancient among these sacred edifices, I intend, at some future period, compendiously to describe. In these venerable sanctuaries I have often observed a greater equality, and a more friendly intercourse between the rich and the poor, than is to be found in our country. If you enter a church, for instance, during the hours of solemn and public worship, you see no distinction of persons among the laity; and a prince, or princess, may not unfrequently be witnessed kneeling by the side of a me-

\* St. Paul’s Epistle to the Romans.

† Cicero, *de Haruspice.*

chanic or a charwoman. A Roman congregation, in fine, (to use the words of a recent traveller,\*) is not like the disdainful assembly of those who meet in the fashionable chapels of some proud metropolis, to display their vanity in appropriated pews, formed to separate them from the indigent and the poor."

Although the absolute despotism of the Papal government be a favourite topic of animadversion with some tourists, there does not perhaps exist another European city, wherein, a man can enjoy more personal liberty than at Rome ; and were I asked, in the language of Virgil,

" *Et quæ tanta fuit Romam tibi causa videndi?*"

I might truly and indeed respond,

" *Libertas ; quæ sera tamen respexit inertem.*"

Within its antique and storied walls, the devout, the poetic, and the studious, love to dwell. Whether sacred or profane archæology, art, or science ; ancient, or modern, languages ; be the object of the Christian scholar's research, he may, in Rome, meet with the greatest facilities in the prosecution of his studies, under the mildest and most indulgent of governments.

" No people under heaven," says a republican bishop," enjoy a more mild and paternal government

\* *Mores Catholici, or Ages of Faith.*

than do the subjects of the Holy Father's temporal dominion. Their industry is free, their taxes are light ; they have not, as has happened to others, been mocked with the semblance of a constitution, which only shields the oppressor, whilst he scourges them at home and calumniates them abroad. No ; the mild and affectionate sway of the Holy See may indeed appear sometimes deficient in energy, but it is never even unkind." \*

The Roman metropolis is said by Albertinus, to be every body's country (*Una cunctarum gentium in toto orbe patria*), and its claim to this title, I think, you will readily admit, after we shall have passed, in review, its numerous colleges and asylums for the indigent of every nation. Hither come the Briton and the German, the Armenian and the Greek, in quest of that education which is still denied them in the land of their birth.†

I have often observed, and never observed but to admire, the engaging affability of Italian noblemen, and other dignitaries in authority.

A man of rank, or fortune in the British isles, I have been assured, will seldom condescend to open his mouth familiarly to an inferior, and if a stranger put a question to an Englishman of low degree, and get an

\* Description of the Ceremonies in Holy Week, by the Right Rev. Dr. England, Bishop of Charleston.

† This is to be understood of a university education.

answer at all, he must not expect it to be an over polite one. Two Englishmen, who dine at the house of a common friend to-day, will, probably, if they meet elsewhere, on the morrow, appear utter strangers to each other.

One of the most unamiable defects in the English character, seems to have been had in view, by Dr. Johnson, when he observed that "incommunicative taciturnity neither imparts nor invites friendship, but reposes on a stubborn self-sufficiency self-centered, and neglects the interchange of that social officiousness, by which we are habitually endeared to each other."\*

A more recent writer, indicating the sources of English unsociability, and "orgueil," remarks "that in other countries, poverty is a misfortune, with us (the English), it is a crime; virtue and poverty are generally placed by the English in the same category: wealth and respectability (another term for wealth) are alone held deserving of repute."†

Wherever such principles are fashionable, a false and affected system of courtesy will naturally prevail: and judging from the little I have seen of English, French, and Italian society—the urbanity of the

\* Letters by S. Johnson.

† *Vide*, Bulwer's *England and the English*.—No rule is ever made so general as not to admit of exceptions: therefore it may be needless to observe, that this trite distinction is applicable to the above remarks.

Italians appears to be the “Juste Milieu” between the ultra politeness of the French, and the rude stiffness of the English.

That general tone of good manners too, so observable in Italy, and especially among the Roman youth, is not only natural to them, but is also most attentively cultivated by their instructors. Children, in Rome, never take leave of their parents or teachers, without obsequiously kissing their hands: collegians, also, seldom pass by the students of a different college (though, perhaps, personally unknown) without a mutual exchange of respectful salutation; and in their ordinary intercourse with each other, they are always courteous and polite.

When Italians meet together in large companies, called “conversazioni,” though they may have been utter strangers to each other before, they soon form an acquaintance.

A Roman friend of mine once observed to me that we English differed greatly from his countrymen in this respect, and mentioned his surprise, not only at our reserve with foreigners, but also at our apparent aversion to each other in miscellaneous company.

This “mauvaise honte,” in men created to be social, seemed to him unaccountable. Indeed, I was too strongly convinced of the justice of the remark, to attempt an exculpation;\* and, if you feel any farther

\* You are not ignorant of the notoriously taciturn dispo-

doubts on the subject of English incommunicativeness, I can adduce an example thereof from the diary of my own travels.

When I returned to visit again the white cliffs of Albion, a few years ago, I accompanied a nobleman, who spoke but indifferent English, though he willingly and fluently chatted in French. On our arrival at Dover, we took inside places in the coach for London, and shortly after we were joined by two English travellers of genteel appearance. In our French conversation, they were unable, or unwilling, to join ; but, after a sojourn of six years on the continent, I heartily longed to hear the pleasing sounds of my own language in my native country, and consequently endeavoured to entice my compatriots into a conversation of some sort, by making observations on the weather, which happened at that time to be dull and rainy: but, it was to no purpose ; they continued to gaze most splenetically on the drops of rain as they dashed against the windows of the coach, and not only did not interchange a word with each other, but to one or two questions that I presumed to put to them, they returned such laconic answers, as might vie with the response of a Lacedemonian Ephorus for conciseness.

sition of the late Duke of Devonshire and his brother, Lord George Cavendish, who used sometimes to travel for months together, in the same post-chaise, without exchanging a single word.—*Vide* “ The Historical Tour of a Foreigner through England.”

This coldness, you may easily imagine, induced me to remain as mute as themselves. At length, when we drew near to Canterbury, I ventured again to break silence, by inquiring for the Cathedral? One of them pointed to it with his finger, and the other soon after made his exit, as if to avoid the company of those, who had so glaringly violated the long-established laws of taciturnity in an English stage-coach.

But, to return to the seven-hilled city, the natives whereof, I have frequently heard accused of being avaricious, deceitful, and vindictive. While cautioning, as I now do, all strangers unacquainted with their manners, not to interpret too literally their engaging offers of service, and without pretending to justify any of their defects, I will merely suggest that a faultless people "may cast the first stone," and, at the same time observe, that they have many amiable and social qualities not often to be found among their more virulent accusers. The modern Roman is still justly proud of the land which gave him birth, despite the contemptuous obloquy, where with he is now sometimes assailed by northern critics, whose forefathers his ancestors had probably civilized after the barbarians had been first vanquished and enslaved. "On peut," says Chateaubriand, speaking of the modern Romans,\* "découvrir aisément, parmi ce peuple trop sévèrement jugé, un grand sens, du courage, de la patience, du

\* Lettre sur Rome, à M. De Fontaine.

genie, des traces profondes de ses anciennes mœurs, je ne sais quel air de Souverain, et quelques nobles usages, qui sentent encore de la royauté."

The liberality of an opulent and noble Roman ought certainly to put British travellers to the blush, when they contrast it with the selfishness of their own affluent and wealthy countrymen. The palace and gallery—the park and villa—of the Roman patrician, are open to both foreign and native visitors;—can as much be said of the parks and mansions of our English gentry? The closed doors, and high-raised walls, of a British nobleman's seat are forbidding enough, without the additional "Take notice (printed in large characters near the boundaries of his domain), any person trespassing on these premises shall be prosecuted to the utmost rigour of the law;" or, the formidable caution, to "Beware of steel-traps and spring-guns."

The approach to the mansion of a prince in Italy is not so repulsive. Near one of the entrances to Villa Borghese, may be seen the following inscriptions:

VILLEÆ . BURGHESIAE . PINCIANÆ  
CUSTOS . HEAC . EDICO  
QUISQUIS . ES . SI . LIBER  
LEGUM . COMPEDES . NE . HIC TIMEAS  
ITO . QUO . VOLES . CARPITO . QUÆ . VOLES  
ABITO . QUANDO . VOLES  
EXTERIS . MAGIS . HEAC . PARANTUR  
QUAM . HERO

IN AUREO . SÆCULO . UBI CUNCTA . AUREA  
 TEMPORUM . SECURITAS . FECIT  
 BENE . MORATO  
 HOSPITI . FERREAS . LEGES . PRÆFIGERE  
 HERUS . VETAT  
 SIT . HIC . AMICO . PRO . LEGE  
 HONESTA . VOLUNTAS  
 VFRUM . SI QUI . DOLO MALO . LUBENS . SCIENS  
 AUREAS . URBANITATIS . LEGES . FREGERIT  
 CAVEAT . NE . SIBI  
 TESSERAM . AMICITIÆ . SUBIRATUS . VILLICUS  
 ADVORSUM . FRANGAT.

On either side of a gate opening into the Medicean Villa, are the following inscriptions:—

ADITURUS . HORTOS . HOSPES . IN  
 SUMMO . UT . VIDES  
 COLLE . HORTULORUM . CONSITOS  
 SI . FORTE . QUID  
 AUDES . PROBARE . SCIRE . DEBES  
 HOS . HERO  
 HERIQUE . AMICIS . ESSE . APERTOS  
 OMNIBUS.

INGRESSUS . HOSPES . HOSCE . QUOS  
 INGENTIBUS  
 INSTRUXIT . HORTOS . SUMPTIBUS  
 SUIS . MEDICES  
 FERNANDUS . EXPLEARE . VISENDO  
 LICET  
 ATQUE . HIS FRUENDO . PLURA  
 VELLE NON DECET.

The exclusiveness of the British gentry with respect to their parks and mansions, is not, however, so blame-worthy as the sordid speculation whereunto churches in England are made subservient. As these sacred edifices may be justly considered as the “common infirmaries of souls,” they ought not to be so rigorously shut against the infirmities of the spirit, any more than ordinary hospitals are to diseases of the body. “There are so many moments,” says a Protestant writer, “when the soul stands in need of such an asylum, and wherein it can alone hope for comfort” ;\* yet, if we except the few canonical hours for divine service, English Cathedrals are, at other times, inexorably closed, unless money be offered for admission.”

During my last visit to London, I made several attempts to get into Westminster Abbey, but was repulsed, until I consented to pay two shillings for the permission to enter. At St. Paul’s, likewise, though the doorkeepers exact little more than as many pence, money is still an indispensable passport.

Many liberal-minded Protestants have, I am aware, vainly endeavoured to shame these “sellers out of the Temple,” and free themselves from the new tribute of paying pence to “Paul” instead of “Peter,”—a tax assuredly much more unjustifiable, considering circumstances, than the so much decried, and long abrogated Rome-scot.†

\* *L’Allemagne de Madame de Staël.*

† *Essays of Elia.* By Charles Lamb.

In Rome, the traveller is not exposed to these vexations whenever he wishes to enter the house of God, as the principal churches in every parish are open to the public from sunrise to sunset.

This convenience is not the least among the motives wherefore I find it so good to be here ; for

“ I love the ever open door,  
That welcomes to the house of God :  
I love its wide spread marble floor,  
By every foot in freedom trod ;  
Free altars let me kneel before,  
Free as the pathway, or the sod,  
Whence journeying pilgrims mid broad air,  
Waft unpremeditated prayer.”

*Kenyon.*

As the study of Christian Antiquities now forms one of my favourite pursuits, I am collecting materials, and have already much in store, concerning the seven *Basilicæ* and other ancient Churches. But, I purpose suspending my lucubrations in the development of their history for a time, until I shall have fully acquainted you with the result of previous researches respecting the fraternities, the hospitals, the colleges, and other pious institutions of Rome.

Ere concluding the present, allow me to enquire when you intend to visit the Eternal City ?

You would, I am sure, like myself, be delighted,

with the genial warmth of its climate—the picturesque beauty of its scenery, and the matchless grandeur of its ruins.

A pious and learned pilgrim has recently said that “ he who finds himself at Rome, wonders not that he should have passed seas and lands from far to visit it, but rather why all men, who worship Christ, do not flock eagerly thither to supplicate and adore ;”\* and a palmer of the olden time, has even affirmed it to be a kind of sin for those, who, having it in their power, neglect to fix their abode in Rome.† Endeavour then to come and prosecute, at least, your archæological studies in this ancient emporium of art and science, where almost every stone is a book—every inscription a lesson—and every ante-chamber an academy;—where, in fine, (notwithstanding the negation of the satiric authoress of “ Italy ”)‡ you will find a variety of authentic documents and monumental records bearing testimony to the truth of the controverted assertion “ that modern Rome has ever been the instrument of communicating to Europe those greatest blessings

\* Digby’s *Mores Catholici* ; or, *Ages of Faith*.

† *Piaculi genus est absentem sibi Romam dintius facere qui in ea, constitutis possint laribus habitari.* Cassiodorus Vra. Lect. cap. 22.

‡ Lassel’s *Voyage of Italy*.

Eustace’s *Classical Tour of Italy*.  
Lady Morgan’s *Italy*.

whereof human nature is susceptible—civilization, science, and religion ;”—and that even under the appearance of a time-worn and decrepit matron sitting disconsolate amid the tombs of her departed heroes—her sages—and her saints—She is still deserving of universal respect, as the nurse of genius—encourager of the arts, and instructress of mankind.

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### LETTER THE SECOND.

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“ *Divina mens civitatem populi Romani egregia temperataque regione collocavit.*”—*Vitruvius, lib. 8.*

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IN your answer to my last letter, you profess to be already enamoured of the “ Holy City,” and even say that you would have no objection to make it the “ *sedes fortunarum tuarum,*” were it not for the unwholesomeness of the air, which you suppose, in the summer season, to be pregnant with pestilential disease.

Your fears are not altogether unfounded ; though you do not, I trust, give credit to those who evidently exaggerate the evil, and attribute it, moreover, to causes of their own creation—to nothing less than the influence of Papal despotism and the Catholic religion.

Because Pagan Rome may have had a population amounting to several millions, whereas Christian Rome does not, at present, contain more than 160,000 inhabitants, certain anti-catholic logicians come to a very unreasonable conclusion, without properly comparing causes and effects. The desolate appearance of the Campagna is, for instance, indignantly pointed at, by several modern tourists, as the natural result of Pontifical tyranny! Did not their prejudices, however, blind them to the truth, they might learn from Pliny, that while Paganism was still fostered by the Imperial rulers of Rome, Latium, with its fifty cities, had almost become a noxious wilderness—from Lucan, that even in his days, the “Rus Vacuum” might frequently be met with, wherein nobody would willingly pass the night—and from Tacitus, that the Vatican (in his time not yet comprised within the city walls), was branded with infamy on account of the notorious bad quality of the air!\*

Strange it is, withal, that while surrounded by pestilence, the city itself should be salubriously placed; and, however paradoxical, and even contradictory, it may appear, this remark is confirmed by Cicero, who, in his work, *De Rep.*, asserts that Rome is situate “*Salubri loco in regione pestilenti.*”† The same may be said of Nettuno, and other maritime cities on the

\* Tacitus, *Annal.*, lib. 2.

† Niebuhr’s *History of Rome*, vol. i.

Latian coast. That Malaria fevers were also common among the ancient Romans, is proved by the fact of their worshipping this malady as a Goddess, to whose honour, altars, statues, and temples, were frequently erected.\* The periodical fevers that still prevail during the sultry season in Rome, are, perhaps, to be attributed to negligence and imprudence as much as to any other cause. The climate of Rome being subject to sudden changes, it ought not to appear so very surprising, that in this, as in all other variable climates, those who live incautiously, should become the victims of fever and disease. Woollen clothing worn next the skin is highly recommended as a preservative of health, both in winter and summer.

In fact, the learned Brocchi† observes that the members of monastic communities, among whom woollen clothing is the uniform dress, both in winter and summer, are less liable to feverish and rheumatic complaints than those who wear linen garments. The pagan Romans of old seem also to have given the preference to the former kind of clothing, as Telesphorus, the companion of Hygeia, the goddess of health, is always represented by the ancients, enveloped in a mantle of wool.

\* Mattheis, sul culto degl. antichi alla Dea Febbre.  
Cancelliere, sull' aria di Roma e suci contorni.

† Brocchi, Esperienze sull' aria di Roma e suci contorni—  
Poggio, de varietate fortunæ.  
Nardini, Romaantica.

But to return to the causes of the miserable and neglected state of the Campagna, it should be recollected that, since the decline of the Roman empire, during the lapse of more than a thousand years, events, independent of Emperors, and Popes, have concurred to render the eternal city herself, at one time, a depopulated waste—that she has been seven times sacked and plundered, by barbarian invaders, to whose devastations, perhaps, more than to the corroding tooth of Time, it is owing, that only four out of thirty-six **Triumphal Arches**, have been left standing—that of ten **Thermæ** some few ruins only are visible—that of seven **Circuses**, the outline of only one yet remains—and that nineteen-twentieths of her **Temples, Theatres, and Palaces**, with scarcely a vestige remaining, have been levelled to the ground.

These septenarian despoilers, Gauls, Visigoths, Vandals, Erules, Ostrogoths, Huns, and Imperialists, treated Rome as barbarians usually treat an enemy; but, she sometimes also had as much to fear from her professed friends, as from her declared enemies. Robert Guiscard, for instance, who came with an army of Norman adventurers, to her assistance in the twelfth century, destroyed, by fire and sword, nearly two thirds of the city, and Rome is said to have suffered more from her Norman friends than from vandal foes.

The author of “*Transalpine Memoirs*”\* appears not

\* *Transalpine Memoirs, or Observations on the state of Italy, by an English Catholic.*

to have been aware of these historic facts, when he expressed so much astonishment at the paucity and ruined state of the ancient monuments of the Roman Forum. To Petrarch, in the fourteenth century, it was matter of surprise that so many had escaped entire destruction.

Rome's inhabitants, according to Gibbon's calculation, seem never, at any period, to have exceeded 1,200,000 within its walls. As soon as Constantine had transferred his court from the banks of the Tiber to the shores of the Bosphorus, the population of the ancient capital of the empire began rapidly to decrease.

During the middle ages, also, amid the anarchy and bloodshed caused by hostile factions, which obliged the Sovereign Pontiffs to retire for safety to Avignon, the Roman population was reduced to so low an ebb, that but few victims, within the City's vast circumference, were left for war, famine, and pestilence to decimate.

When, after the lapse of seventy years, Gregory XI., towards the close of the fourteenth century, brought back the Papal Court from Avignon to Rome, the population of the latter city is stated, by Cancelliere\* to have been about 17,000; though Ciampini, in his "Vetera Monumenta," says the natives, for some time, did not exceed 4000 of both sexes.

\* Cancelliere, sull'aria di Roma.

In fact, the admired marble monument sculptured by Olivieri, in the church of St. Francesca Romana, in the Forum, and erected by order of the Senate and Roman people as a grateful memorial of this Pontiff's return, represents the walls and edifices of the city in the most dilapidated state ; and the historians who describe the Pope's solemn entry on this occasion, speak of the roads as covered with grass, and of the cattle which might, everywhere, be seen grazing in the streets.

About the commencement of the sixteenth century, Jovius attests that Leo X., upon his exaltation to the Papal throne, found but 40,000 citizens in Rome, and at his demise, in 1522, they amounted to more than 90,000. When Rome was taken by assault, five years later, they were again reduced to one-third. In the seventeenth century, Rome's inhabitants exceeded 100,000 ; and towards the close of the eighteenth century, under Pius VI., they were estimated at 167,000. During the occupation of Rome by the French, at the commencement of the present century, the population\* again sensibly diminished.

The census published in the "Notizie del Giorno," September the 9th, 1836, gives the following particulars respecting the actual population of Rome :—

\* Amydenus, *de pietate Romana.*

Cancelliere, *sull' aria di Roma.*

Jovius, *vita de' sommi pontefici.*

Families	.	.	.	.	.	.	.	34,895
Bishops	.	.	.	.	.	.	.	37
Priests	.	.	.	.	.	.	.	1,468
Monks and Friars	.	.	.	.	.	.	.	2,023
Nuns	.	.	.	.	.	.	.	1,476
Collegians	.	.	.	.	.	.	.	541
Heretics and Infidels (Jews excepted)	.	.	.	.	.	.	.	201
Marriages (within the present year)	.	.	.	.	.	.	.	1,119
Births	.	.	.	.	.	.	.	4,373
Deaths	.	.	.	.	.	.	.	3,275
Males of every age	.	.	.	.	.	.	.	8,148
Females, idem,	.	.	.	.	.	.	.	7,219
Total number of both sexes	.	.	.	.	.	.	.	<u>153,678</u>

In this prospectus, why the Roman Jews are not comprised, I am at a loss to comprehend, as their number is far from being contemptible. To recount all the vicissitudes that have befallen this singular people under their papal rulers, would oblige me to outstep the limits of a letter; the following brief details, however, respecting this interesting though little known portion of the Roman population, will not, I trust, be considered an unnecessary digression.

The Jews of Rome boast of not being descended from those Israelites who put Christ to death; and many travellers have remarked that the physiognomical type prevalent among them is strikingly different from that of other Jewish tribes. After the conquest of Judea by Pompey, a great number of Hebrew captives

were sent by the victor to Rome. Here, in progress of time, they became of sufficient importance to be allowed the public exercise of their own rites and ceremonies. These Jews were highly caressed by Julius Cæsar, whose death they bitterly deplored. Under Augustus, whose favour they also enjoyed, so great was their number, according to Josephus, that on the arrival of ambassadors from Jerusalem, the latter were accompanied by no less than 8000 Jewish residents of Rome to the imperial palace.

By Tiberius and Claudius, however, they were all banished the City. The last named Emperor, according to Suetonius, exiled them on account of their jealous and tumultuary conduct towards the Christians : “*Judæos impulsore cresto assidue tumultuantes Roma expulit.*” \* Not long after, it seems, the Jews were suffered to return, and Alexander Severus assigned for their abode that portion of the City beyond the Tiber, called Trastevere ; where, even in Martial’s time, they were noted as venders or changers of sulphur and broken glass.

Vestiges of their old synagogue in this quarter were discovered by Bosius in 1602. The modern Jews now dwell on this side the Tiber, in a place apart, called the “*Ghetto*,” whereof the gates are always closed about sunset.

\* Suet : in *Claud. vita duodecim Cæsarum.*

St. Peter is also said by Ecclesiastical Antiquaries to have been exiled from Rome in virtue of this same imperial edict.

Pope Paul the Third obliged the Jews to wear a yellow covering on their heads, to distinguish them from the Christians. Gregory the Thirteenth, in tolerating their synagogue, ordained that all his Jewish subjects, above twelve years of age, should, once a week, attend a Christian church, wherein a Dominican preacher is still appointed to explain, in the Hebrew tongue, those texts and prophecies of the Old Testament, relative to the advent of the Messiah, and the truths of Christianity

Soon after the election of every new Pope, upon the day of his going in state to take possession of the Lateran Basilica, it was usual for a deputation of Roman Jews to meet him on the way near the arch of Titus in the Forum, and to present him on their bended knees, with an Hebrew copy of the Mosaic law ; his holiness, in accepting this homage, used to express his veneration for the sacred volume ; and, at the same time, blame their vain interpretation of its meaning.

It is said, however, that the Rabbi always took care to erase or disfigure some of the letters beforehand, in order to deprive this document of its sacred character, and thus to avoid the guilt of profanation, which they believe would otherwise be incurred by presenting it to a Christian. \*

\* Lettre du Chev. Drach au Prefet de la Bib. Sessorienne.

Since the recent alteration of the ceremonial formerly in use on these occasions, the Jews, in lieu of this act of fealty, make a handsome present to their new sovereign. To the reigning Pontiff, Gregory the Sixteenth, instead of the customary copy of the law, they offered a volume of miscellaneous Hebraic writings. The manuscript, adorned with richly illuminated drawings, is considered a splendid specimen of calligraphy. Among the miniatures is a striking likeness of his Holiness, with his armorial bearings beneath. A prose composition, in honour of the Pope, and the prayer usually offered up in synagogue, by the Roman Jews, in behalf of the Sovereign Pontiff, form the principal written contents of this costly gift.

Although depending on the Pope's Cardinal Vicar, and on the Senator, as the representative of the Roman people, to whom they annually pay tribute on the Capitol, the Jews of Rome are governed by Cacams, or, Judges of their own nation.

The expense incurred by their worship, schools, and poor laws, amounts to about seven thousand crowns per annum, and is contributed by one hundred of the principal Jewish families.

In Rome there exist two asylums for Jewish Catechumens and Neophytes, and several charitable associations have been formed among the Romans to promote the conversion of Jews. But, all the efforts of Popes, Cardinals, and Prelates, to convert to Christianity, this

singularly mysterious, and fallen people, have, hitherto, in great measure proved abortive. In the fulness of time, however, when reinstated in his native land, the Hebrew will finally acknowledge Christ to be the long-expected Messiah; but, until then, it seems, to use the words of an oriental traveller, that \* "long-cherished devouring pride, like a spectre, stands in the way that leads to Calvary, and warns the wanderer back."

The Jewish inhabitants of Rome may be estimated in number at about seven thousand, and these, I think, can be fairly added to the before-quoted census of the Roman population.

According to this document, be it observed, moreover, an augmentation of fifteen thousand citizens has taken place within the last ten years. If, then, the gradual increase, or, decrease of population, be admitted as a criterion of atmospheric salubrity, this last fact, I presume, may be legitimately adduced against a recent medical tourist, who, to deter invalids from travelling abroad in quest of health, evidently, on the dire effects of "Roman Malaria," cajoles his readers with "the dervise dreams of an overheated imagination." \*

But, to return to the climate of Rome, a respectable

\* Carne's Travels in the East.

† Dr. James Johnson, on Change of Air, or Pursuit of Health.

Roman physician has, in a recent publication, satisfactorily proved, in my opinion, the climate of Rome to be inferior to none, and even superior to many other parts of Italy in salubrity. The *Malaria*, which, at certain seasons, spreads its deleterious influence over the champaign country in the vicinity of Rome, he attributes to the marshes formed by the water escaping from the old ruined aqueducts, and then stagnating upon the large uncultivated estates of the Roman nobility.

At no very distant period, the *Via Appia*, “The Queen of Highways,”\* was covered with stagnant water, near to the very gates of the city; until Pius the Sixth, finally succeeded in draining many of the surrounding marshes.† From those irremovable ones, called the “*Paludi Pontine*,” the burning rays of a summer sun produce noxious exhalations, and the unwholesome vapours here engendered, no doubt, infect the air of the surrounding country to a considerable extent. That Rome, although forty miles distant, was affected by them, was the opinion of some, even in the days of Trajan, as Pliny observes, “*Ob putridas exhalationes harum paludum ventum Syrophænicum Romæ summopere noxium volunt nonnulli.*‡

\* “*Appia longarum teritur Regina Viarum.*”—*Statius Sy.*—It has been necessary more than once to raise the Appian way, owing to the frequent overflow of the marshes. In fact, three strata, or pavements, may be observed in some places along the road.

† Sir Wm. Gell’s *Topography of Rome and its Environs*.

‡ *Lib. 3, c 5.*

The south-easterly wind called "Euronotus," or "Vulturnus," by the ancients, and "Scirocco," by the moderns, brings in its current many of these deleterious particles, perhaps, even from more distant sources, and while it predominates, the atmosphere becomes so dense and oppressive, as to reduce the body frequently to a state of languor and lassitude indescribable. This, however, depends much upon the temperament of individuals, for Baron de Humboldt used to say, when in Rome, that the Scirocco produced a most balsamic effect upon his lungs; while De Lalande, on the contrary, complained that it had a paralysing influence over his physical as well as mental faculties, and that it oftentimes had occasioned madness in men and horses.\*

Notwithstanding these disadvantages the populous quarters of the Roman Metropolis are salubrious, at all times and seasons.†

Valentini cites Marsilio,‡ Lancisi, and other great medical authorities, to prove that Rome has suffered less from plague and epidemical disease, and can produce more examples of longevity, than any other large Italian city.

A woman, I remember, of the name of Elizabeth

\* De Lalande, *Voyage en Italie*.

† Valentini, *Dell' Influenza del cielo Romano sulla salute degli nomini Roma*.

‡ Lancisi, *de nativis atque advent, cœli Rom. qualitatibus*.  
Brocchi, *analisi chimica dell' aria di Roma*.

Frenazzi, died in the year 1835, at the age of 112, and retained her intellectual faculties perfect to the last. Although a native of Venice, she had passed the last sixty years of her life in Rome.

Two other individuals still living at Rome, in the enjoyment of perfect health, have already reached their one hundredth year.

Several healthful inmates of monastic communities, might also be cited as having passed their ninetieth year.

The Malaria complained of in the uninhabited districts of Rome, will, doubtless, ere long, gradually disappear, as the authorities are examining projects for eradicating this adventitious evil. Coppi, the learned Annalist and Antiquarian, has recently demonstrated, that if agricultural colonies, each composed of about 1000 individuals at least, were settled at once upon any spot in the Campagna, the insalubrity of the air near their habitations would soon be remedied.\*

The late Lord Everard Arundel, a few years ago, proposed bringing over a colony of able bodied Irishmen to cultivate the Campagna: but this project, if report speak true, was opposed at that time by both the British and Roman Governments.

Chelmsford, in Essex, was, up to a very recent period, in as bad a state, if not worse, than the "Agro Romano."

\* *Discorso sull' agricoltura dell' agro Romano letto da A. Coppi, nell' Accademia Tiberina, Luglio 1837.*

until two patriotic individuals, Dudley and Baker, at their own expense, by draining marshes, opening roads, and encouraging colonization, successfully attained the object of their wishes—namely: the establishment of health and abundance, in a country where fever and disease had hitherto reigned. Latium, we may reasonably hope, by a similar process, will soon undergo the same beneficial change, and then, perchance, it may be said of each of the seven hills, what Horace formerly asserted of the Esquiline:

“Nunc licet Esquiliis habitare salubribus.”—*Sat.* 8, 14.

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### LETTER THE THIRD.

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Quanto dignius Fratres, et dicuntur et habentur, qui unum patrem Deum agnoverunt, qui unum spiritum biberunt sanctitatis.—*Tertullian, Apol.* 39.

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WITHOUT further delay, I now hasten to send you my promised account of the spirit of Religious Association in Rome, wherein we shall see, perchance, exemplified, the only possible system of equality, which, avoiding at the same time, anarchy, confusion, and bloodshed; the Catholic Church maintains among those belonging

to her communion, while she leaves withal untouched the social rights of property and rank. In fostering this natural tendency to friendly intercourse and brotherly love, the Genius of Catholicism has succeeded in placing, in a certain manner, the patrician and the plebeian, the master and the servant, upon the same level; by enjoining all to meet occasionally together, wearing the same uniform—and to address each other by the common title of Brother: thus instructing them that the Supreme Being, to honour whose name they are joined in union, acknowledges no distinction of persons, and that virtue is the only quality that distinguishes mortals in his sight. In “fact,” to use the words of a learned modern convert, “Catholic Christianity may be called a community of interests, and a commerce of mutual helps, with one sublime eventual reward for its object.”\*

Besides the duty of promoting their own advancement in evangelical perfection, the Lay and Clerical Associations sanctioned by the Church, have generally some philanthropic object in view, as for example, to shelter unprotected innocence—to provide a refuge for the repenting sinner—to rescue the Christian pilgrim in a barbarous land from infidel slavery—to afford hospitable entertainment to the harbourless stranger and friendless traveller, and to preserve for youth the

\* Pilgrim's Way Book, by a Physician.

purest fountains of religious and moral instruction, uncontaminated by the polluted streams that usually flow with mere wordly science.

Most of them, practically, if not theoretically, adopted the motto of the Theatine order : " *Ad majorem Dei gloriam, et proximorum utilitatem,*" and frequently proved in deed, as well as by word, that they were solely united to promote the greater glory of God and their neighbour's welfare.

Not only is civilization in general, but various useful arts and trades in particular, are also, not a little indebted to religious corporations: witness the numerous public buildings which owe their existence to those enterprising bodies. Some of the noblest bridges were constructed by them. The celebrated pont St. Esprit, over the Rhone, near Avignon, for instance, was the work of the so called *Freres des Ponts*, in the 13th century.

In the middle ages especially, a spirit of Catholic association, wherein religion and valour were happily blended together, developed itself often in a wonderful degree among all classes of society, both Clergy and Laity. Not a few of those pious brotherhoods, half chivalrous and half monastic, which now appear so contemptible to some modern reviewers, seemed then to be called into existence by Almighty God, with his delegated authority to resist the oppressor—to protect the maiden and the orphan—and every where to uphold

with a firm hand the declining standard of distressed virtue against the proud encroaching banner of opulent iniquity. Instances of these facts, I shall probably have to relate in my next; for in those days of feudal animosity and baronial violence, the Martial Priest and Knightly Monk were not unfrequently hailed as the most disinterested, if not the sole defenders of the rights of the poor against the extortions of lawless Princes. Progressively, however, as changes took place in the customs and manners of succeeding generations, the old institutions were modified or new ones sprung up more in accordance with the exigencies of the times.

In England, France, and Italy—in fine, throughout the whole of Europe—before Protestantism predominated, artificers and tradesmen usually formed themselves into religious fraternities.\* Smiths, carpenters, masons, painters, weavers, tailors, shoemakers, butchers, bakers, apothecaries, and merchants, were accustomed to assemble in honour of their patron saint, whose festival they would celebrate with a high-mass, a procession, and a banquet. The latter they seldom terminated without collecting alms to relieve the sick and indigent members of their own profession, as well as to provide a maintenance for their fortuneless widows and orphans.

This spirit of reciprocal assistance was at one time

\* Hence the origin of most of our civic corporations at home

carried to such an extent in Rome, that even the poor mendicants of the city resolved to form themselves into a regular corporation. They held meetings at stated periods, annually appointed their own officers, and enacted disciplinary laws. Their regulations ordained that each member should pay a penny per month into the common fund, and that the maimed were always to act as guides to the blind in their begging excursions. These paupers possessed an oratory near the church of St. Sisto on the Appian Way, and an abandoned convent adjoining it, served them for some time as an hospital. Their statutes were even formally approved of in 1635 by Pope Urban the Eighth, but, notwithstanding the important privileges and special exemptions granted by this Pontiff and his successors, in order to cement, as closely as possible, the union of these begging brethren, they soon preferred, it seems, their former isolated highway freedom to the restraintful advantages of social discipline. The society was, therefore, dissolved, and the confraternity "de ciechi e Zoppi della visitazione di San Sisto," no longer ranks among the acknowledged bodies corporate of the city.

In Rome, at present, there are about one hundred confraternities of various denominations, among which almost every native is enrolled. The main difference between the associations of Catholics in Rome, and the clubs and societies among Protestants in Great Britain,

is, that, with the former, religion always forms their constitutional basis, and is, at the same time, the strongest connecting link of their union. Physical advantages, however, are not wholly neglected. The members of Roman confraternities, for instance, engage to visit and relieve each other in sickness or distress, and those whose affluence places them beyond the necessity of accepting pecuniary assistance, receive, nevertheless, from the brethren appointed to attend to the wants of the infirm, pious pictures or sweetmeats, as pledges of fraternal affection and mutual goodwill.

Each confraternity has for the exercise of its religious rites an independent oratory, wherein on festal days the fratelli assemble to recite the office of the Blessed Virgin, receive the sacraments, and hear a sermon usually delivered by their own chaplain.

Some of these oratories have been raised upon a scale of magnificence altogether unknown among commercial companies in England. The splendid "oratorio delle Stimmate," belonging to the penitent society of the same name—the elegant church of the "Madonna dell' Orto," built by a company of gardeners, and the beautiful temple of the "Madonna di Loreto,"

\* The last of the Roman Tribunes, the celebrated Cola di Rienzo, was the son of a water carrier, although he himself did not follow his father's profession, having been articled to a notary.—*Vide Cancelliere, Storia de' Possessi Pontifici. Amydenus De Pietate Romana.*

in Trajan's Forum, designed by Bramante, with a double cupola, and erected at the expense of a confraternity of bakers, may serve as instances to corroborate my assertion.

Formerly each Guild, or Trades Union, had also, adjoining its oratory, an hospitium for the reception of the sick poor, belonging to its own profession. The great hospital of St. John Lateran's, according to Cancellière, although subsequently enlarged and endowed by Cardinal Colonna, was originally founded by the Guild or Company of Water Carriers, now extinct. Before the erection of the modern aqueducts, however, when the water of the Tiber was the common drink of Rome's inhabitants, water carriers must have formed a corporation of some note. Annually, on the festival of their patron, St. John, they used to make an offering to the Lateran Basilica of a costly vestment, whereon was embroidered a mule laden with two barrels of water.

Although many of the religious societies are not distinguished by any exterior peculiarity of dress; yet the members of Arch-Confraternities in Rome, on public occasions, usually wear a particular uniform, which consists in a large loose tunic of sackcloth, tied round the waist by a girdle, wherefrom hang suspended their beads and crucifix. Over the tunic is worn a cappa, or tippet, sometimes of a different colour, or pointed hood, with only two small peep-holes for the eyes, that

serves to conceal their features ; finally, a broad-rimmed pilgrim's hat, large white neckbands, and shoes with silver buckles, form the principal, if not the entire processional outfit of a Roman Penitent, or " Fratello d'una compagnia."

On procession days, each company displays its banner, representing one or more of its Patron Saints, and a crucifix, likewise, is carried amid a profusion of wax lights.

A "Tronco," or plain cross of an enormous size, is also another of the processional bearings. Figure to yourself, despoiled of their leaves and branches, the rude trunks of two young oak trees, transversely carried aloft in the air, and you may form some idea of the cross's dimensions. The honour of bearing this huge standard, is frequently an object of ambition to the stoutest among the youthful members of a confraternity ; and the competition runs sometimes so high that those to whom the distinction is awarded have usually to purchase their privilege by paying the sum of three crowns to the common fund.

But, how is it possible, you may naturally enquire, for one person, alone, to support this immense weight ? This query puzzled me for a time, when I first saw, as I imagined, a man balancing a tree in the air ; but my surprise soon abated on discovering that the "Tronco" was, in a great measure, composed of hollow pasteboard, and painted so as to resemble a natural oak.

tree. To you, peradventure, it may be needless to observe, that the sacred emblem of man's redemption, whether presented to our view in miniature or colossal form, is ever worthy of a Christian's veneration and respect.

During extraordinary processions, the wealthy confraternities are always accompanied by one or more bands of music.

With regard to the antiquity of Confraternities among Catholics, it appears that as early as the reign of Constantine the Great, the Christians already began to form public associations, especially for the devout and solemn burial of their departed brethren.

An inscription, dating from the year 984, and still existing in the Church of SS. Cosmo e Damiano, in the Roman Forum, relates that several priests entered together into an agreement, whereby, at the demise of each member of their society, the survivors engaged to offer up forty masses for the repose of his soul. This document is considered by Baronius as the oldest authentic record extant, of an association publicly formed merely to assist others beyond the grave, and probably served as a precedent to the various fraternities subsequently instituted for a similar purpose.

When an adult pays the debt of nature in Rome, instead of being followed to the grave by his private relatives and friends, it is usual for the Confraternity to which he belonged, to depute some of its members

in their processional uniforms, to the house of the deceased, whose lifeless body, accompanied by the parochial clergy, holding lighted torches, and reciting psalms of requiem, they attend to its destined burial place. The anniversary of his decease is, also, solemnly commemorated by religious rites, and his surviving friends do not fail, on these occasions, to pray, give alms, and perform other works of mercy, while they mournfully, though hopefully, kneel over the sepulchral tenement of their departed companion, to implore for his soul, if in temporary need, heavenly peace and eternal rest.

I often wonder why so many sensible Protestants reject this holy communion of the living with the faithful departed—this consoling connection between time and eternity—this delightful blending of the past, the present, and the future ;—a doctrine, which being neither unreasonable, nor unscriptural, is so homogeneous to the best sentiments of the heart, while it assures us that we can still correspond by mutual offices of kindly feeling with those, from whose endearing intimacy, the scythe of Death has momentarily separated us, and that the tomb does not exclude all spiritual tokens of reciprocal affection, and goodwill.

According to the Roman law, the bodies of the dead, unless embalmed, cannot be kept above ground more than twenty-four hours. Vested in the garb of a penitent, the corpse is usually carried for interment in an

uncovered bier, exposed to public view, and the body, generally speaking, is not placed in its coffin until after the funeral prayers have been recited over it in Church. At the burial of any dignified or wealthy personage, in addition to the lay confraternities, a considerable number of Monks and Friars, especially Capuchins, are engaged to join in the funeral ceremony.

At the interment of children, their mortal remains are accompanied to the tomb, with incense, lights, and flowers, by a company of boys clad in white, from the Orphan Asylum; or, according to the poet's happier description, the Romans,

— “ When their children lie  
Dead in the sinless time of infancy,  
Attire the peaceful corse in vestments white,  
And in like sign of cloudless triumph bright,  
They bind the unoffending creature's brows  
With happy garlands of the pure white rose ;  
This done, a festal company unite  
In choral song ; and while the uplifted cross  
Of Jesus goes before, the child is borne  
Uncovered to his grave. Her piteous loss  
The lonesome mother cannot choose but mourn.  
Yet soon, by Christian faith, is grief subdued,  
And joy attends upon her solitude.”

*Wordsworth.*

In fact, our universal mother, the Church, employs in her ritual no mournful expressions, but rather psalms and prayers of a joyful nature, during the burial

service prescribed for her young and spotless offspring, that have so timely been admitted through the portals of death into a blissful immortality.

There are about forty old Christian Cemeteries, or, abandoned catacombs, in the immediate neighbourhood of Rome; and it has often occurred to me that they might appropriately serve again for Christian sepulture in preference to the modern insalubrious practice of burying in Churches situate in the most crowded parts of the town. With a party of English Collegians, I lately went on an exploring visit to some of these now tenantless mansions of the dead. We directed our steps towards the Cemetery of "Santa Priscilla," who was the contemporary of the Apostles, and mother of the first Christian Senator—Pudens, to whom the ground formerly belonged. These Catacombs, which are considered safer, if not more interesting, than those of St. Sebastian's, beneath the Via Appia, are situate about a mile from the city gates, beneath the Salarian way. The principal entrance is now in the "Villa Gangalante," belonging to Cardinal Della Porta. The van of our long professional line of torches and tapers was led by Dr. W—s—n and Mr. W—d. After descending three flights of steps, we at length reached the nethermost region of this subterranean city of death. Along its labyrinthine, darksome, and noiseless avenues, we advanced for a considerable space, while some,

perhaps, like myself, on this occasion, might truly exclaim with the poet.

“ *Horror ubique animos simul ipsa silentia terrent.*”

The narrow and lugubrious corridors contain on either side a triple range of sepulchral niches, which have long since been ransacked of their contents. Occasionally, however, amid those more recently discovered receptacles of mortality, a mouldering skeleton was still discernible.

But, on a sudden, I felt sad, and could have wept ; and instead of going onward with my more light-hearted companions, I lingered behind to meditate alone in a quadrangular vault, which contains the vestiges of rudely constructed altar, whereon, perchance, the chief of Christ's Apostles, or, some of his immediate successors, had celebrated the divine mysteries.

The neighbourhood of Rome abounds with strata of earth called Pozzolano ; which, being mixed with lime, forms the finest mortar for building. To obtain this useful cement, the oldest catacombs were excavated, and then abandoned long, before the introduction of Christianity into Rome. Subsequently, however, they were enlarged by the first Christians, who resorted to them as safe retreats from the furious persecutions of their heathen foes. Then, indeed, they were made to serve as sepultures for the dead, as well as habitations

for the living. Doomed to death by proscriptional edicts, in order to conceal themselves from public notice, the primitive Christians came to these dismal abodes clandestinely, to meet the outlawed pastors of truth. In such a place, I fancied myself with one of, those apostolic men, of features stern (like those austere figures we still see represented in the oldest mosaic pictures) surrounded by a trusty band of fervent converts, whom the venerable Priest had, perhaps, recently regenerated in the baptismal font, and to whom he was inculcating the necessity of being courageously prepared to encounter the direst efforts of man's and demon's wrath. Their conference most assuredly were not of things that are, usually prized 'on earth ; but, rather mutual exhortations to aspire towards having their brows encircled with a martyr's crown in a better world. The cavern, wherein I stood, cold, damp, and cheerless as it the nappeared, was unto them, perchance, the "House of God," and the "Gate of Heaven." Heavenward were their thoughts and desires directed ; and thither, doubtless with the incense of morning and evening sacrifice, ascended their longing sighs for peace unending, and joy unspeakable.

But, not at all times, even in these obscure recesses, were the meek and lowly followers of Christ, secure from the malice of their pagan persecutors. According to the annals of the Martyrs in the third century, in a

cave,\* the very spot where I was moralizing, about 130 Christians, with their Priests and Deacons, were assembled to celebrate over the tomb which contained his cherished remains, the anniversary of one of their martyred brethren. This pious meeting was, however, suddenly discovered by some heathen soldiers of the Emperor Numerianus, and before any one had time to escape, the only exit from their hiding place was cruelly closed up against them for ever.

Although these innocent victims came doubtless prepared to pay, whenever called upon, the irremissible debt of nature, as they proverbially knew, according to the remark of Tertullian, that there was no to-morrow for a Christian, yet they did not, I presume, expect to be so soon buried alive with their martyred friend in the same grave.

I again rejoined my friends, and upon our return, we met the Countess C—f—d at the head of a party of ladies, who appeared unto us, at a distance—as we also in all probability did unto them—like so many ghosts, or resuscitated beings, emerging from these gloomy shades. For my part I hastened to escape from the dismal opaqueness of these Cimmerian caves, in order to breath a purer and more lightsome atmo-

\* The Abate Mariano, if I mistake not, as I write from memory, says, that, this tragic event occurred in a Cemetery, situate near the "Via Salara," between the River Anio and the Salarian Gate of the City.—*Vie Sacre di Giuseppe Mariano.* Vol. 3.

sphere. The Bishop of T—n—d and a French Abbe, who came with our party, refused to follow us in our descent, and prudently remained above-ground. In fact, the brittle pozzolana soil beneath had given way in some places, and threatened to debar us more than once from ever again beholding the cheerful light of day. After our safe exit, I resolved never willingly to expose myself to such imminent danger of being buried alive in the bowels of the earth.

All the ancient sepulchral monuments and inscriptions hitherto found in these catacombs have been deposited in the Vatican Museum. Among them I have observed frequent emblematical allusions to the resurrection; as, for example, Lazarus evoked from his tomb by the Redeemer, and Jonas escaping from the whale's belly. Another favourite symbol of a future life, may be considered the upright figures, called "Orantes," with one foot raised as if about to spring towards their celestial country. The primitive Christians, it seems, usually prayed in a standing attitude, with their arms extended in the form of a cross. Sculptured representations of the Agapes have not unfrequently been found in the catacombs. These banquets, which usually took place over the tombs of the martyrs, probably replaced the libations which the heathens practised over the remains of their dead. In Italy, no liturgical vestige of this custom, that I know of, at present exists. The distribution, however, of

the *pain beni* at the parochial mass in the churches throughout France, is evidently a reminiscence of this religious and social usage of the olden time.

The symbolical animals most frequently in use among the primitive Christians, were the Cock, the Dove, the Peacock, and the Fish.

The Cock was the emblem of vigilance, admonishing the faithful to watchfulness, against the approach of him who had menaced to come upon them unexpectedly, like a thief in the night.

The Dove, considered as the harbinger of peaceful hope, and as the emblem of fidelity, sweetness, and love, always carried in his beak an olive-branch ; or hovered round the head of Christ, at his baptism in the Jordan. A dove-like form was also not unusually given to the lamp that burnt before the altar, as well as to the ciborium, or golden vase, wherein the consecrated elements were preserved.

The Peacock, it is supposed, was the emblem of vanity and pride ; but some think, with St. Austin, that owing to the fancied incorruptibility of the peacock's flesh, it alluded to the just man being proof against the corruptions of the world.

The Greek word for a Fish,\* contains the initial letters of the ineffable name of Jesus Christ, the Son of God, and Saviour. The fish, therefore, was such a

\* *Iχθυς.*

favourite emblem, and so frequently adopted by the first Christians, that they were nick-named **Pisciculi**, or Little Fishes.

Imitations of the Seven-branched Candelabrum in Solomon's Temple, may also be noticed on some of the catacombal Sarcophagi. There is one in particular, with this difference, that it is based upon four animals, —the Angel, the Lion, the Eagle, and the Bull, emblematical of the four Evangelists. The Jews, according to some interpreters, saw in their candelabrum the sevenfold brightness of the light that would shine upon them at the coming of their Messiah; and the Christians, in the mysterious union they had formed, discovered a brighter mystic illumination reflected through the medium of the Evangelists.

As I intend to publish, ere long, a dissertation “en regle,” concerning the catacombs, as well as the sepulchral rites and symbols of the ancient Christians, I need not, at present, dwell longer on this topic.

I have now to inform you that the Roman Government has recently prohibited burials in churches, excepting, however, those privileged persons who happen to be possessed of family vaults, and can afford at the same time to pay for a leaden coffin.

The large cemetery, consisting of one hundred brick-built vaults, originally planned by the French administration as a measure of public salubrity, has been solemnly consecrated, for the same purpose, by the eccl-

siastical authorities. This vast receptable for the vulgar dead, is situate near the Church of San Lorenzo, about a mile from the city walls.

During the cholera epidemic it was soon filled, and large pits were then dug in the adjoining fields, wherein, it is said, no less than 10,000 cholera victims, within the short space of two months, were interred.

A society of laymen has been lately formed to accompany, in devout procession, the lifeless remains of those who die during the day, from the various parish churches to the new burial ground. Long before the opening of this modern "Campo Santo," however, from time immemorial, among devotees of both sexes, it was the custom to visit, processionally, once a week, the old catacombs of the Primitive Christians, beneath the before-mentioned Church of San Lorenzo fuori delle Mura.

On the Wednesday, shortly after midnight, the pious assemblage meet near the Church of San Carlo alle Quattro Fontane. The men are divided from the women, and two crosses, one for each company, are carried in procession. During the journey, the rosary, and other pious prayers, are sung or recited aloud. When the procession reaches Santa Maria Maggiore, the psalm, "Miserere Mei Deus," is entoned, and, on approaching San Lorenzo, the church bells toll, for departed spirits, the ordinary funeral knell.

The procession then usually halts, for some time,

within the portico leading from the monastery to the Basilica of San Lorenzo, for the purpose of reciting a formulary of prayers before an ancient and highly venerated image of the Madonna. Long before the break of day, the church doors are opened to admit the pious multitude, who assist at three masses, chaunted by the regular canons of the Basilica. Confessors are also in attendance for the accommodation of all, who may wish to receive the sacraments, and gain the indulgences, which have been granted by the Supreme Pontiffs, to those, who worthily communicate on those occasions.

After the final absolution at San Lorenzo, the people return praying in processional order into the city, as far as the Liberian Basilica ; where they at length, separate, and each one retires to his own home.\*

During a spiritual retreat, which I recently performed among the Jesuits, in the monastery of St. Eusebio, the window of my cell overlooked the monastic garden (formerly a portion of the Esquiline gardens of Mæcenas), as well as the ancient Via Tiburtina, which leads to the catacombs, and Campo Santo. I shall not easily forget the emotions I here ex-

\* The origin of this singular nocturnal devotion towards the faithful departed, is attributed to a miraculous vision that occurred to a holy monk about the middle of the eleventh century, in the Basilica of S. Lorenzo fuori delle mura.—Giraldi, *Le Divozioni notturne ai Sepolcri Dei Romani.* Roma, 1836.

perienced, on beholding, some time after the "iron tongue of midnight had tolled twelve," the distant glare of flaming torches, at wide intervals, and at hearing the deep-toned voices of the penitents, as they passed, like spectral shades, under the ruined towers and turreted gates of the Porta San Lorenzo.

Blended with the plaintive sighs, apparently issuing from the proximate catacombal dwellings of the dead, and with the soft balmy night breeze wafted across the Campagna from the Tivoli hills, the sublime and pathetic prayers recited in solemn unison along the more than usually deserted roads, and the lugubrious sound of the bells amid the quiet and gloom of the nightly hour, must naturally make a deep impression, even on the mind of an indifferent observer. But these circumstances are even calculated to excite feelings of still deeper interest in the bosoms of those who reflect, that generations yet unborn, will, perhaps, be induced by a similar impulse of charity, to come at the same silent period of time, and beneath the same starry vault of heaven, to beg repose for their souls, long after their mortal remains shall have gone the way of all flesh, and become indistinctly mingled with the ashes of their forefathers.

LETTER THE FOURTH.

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“Unicamente mediante la Religione, l'uomo sente il dovere d'una schietta filantropia, d'una schietta carita.”—*Silvio Pellico, dei Doveri degli Uomini.*

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THOUSANDS of foreigners annually visit and leave Rome, with little, if any, knowledge of the pious practices and devotional habits of the people. Numerous are the good deeds performed in modest privacy, and frequent are the examples of the most disinterested virtue, although, they happen not to be trumpeted forth in every public place of resort, by means of the press.

Having promised in my last letter a few preliminary observations respecting the nature and origin of Roman confraternities, in general; I now purpose selecting the most remarkable for antiquity and importance, in order to particularize some of the various good works performed by these truly christian and philanthropic institutions.

The arch-confraternity di San Spirito in Sassia, is, perhaps, the most ancient, at present, existing. Towards the close of the 12th century, Pope Innocent the Third,

after erecting the great hospital, "Dello Spirito Santo," on the site of the old Saxon school, near the right bank of the Tiber, confided its direction to a religious order of hospitallers founded, under the same title, a short time before, by Guy de Montpellier. On this occasion, also was instituted a sodality of laymen, as auxiliaries, who, besides engaging to protect the hospital and its inmates, from the lawless and powerful, annually subscribed a sum of money for the maintenance of the poor and infirm.

Although not more than a shadow of its former glory remains, this confraternity was once endowed with the most important privileges, and was, moreover, held in such repute, that the most exalted personages of Christendom sought to be enrolled among its members. I remember, even to have read the names of two Kings and a Queen of England (John, Henry, and Elizabeth), amid a long list of Popes, Emperors, Kings, Cardinals, Prelates, Princes, and Princesses, inscribed within the walls of an ancient oratory, which the resident hospitallers still occasionally resort to for devotional purposes.

The arch-confraternity del Gonfalon was originally founded by a Roman priest, after his return from a pilgrimage to the Holy Land, about the middle of the 13th century. Moved by the sufferings of the Christian slaves he had met with during his travels in infidel countries, this clerical pilgrim humanely resolved to

form an association for their relief. In this benevolent and philanthropic undertaking, he was warmly encouraged by the celebrated St. Bonaventure, who was appointed during his lifetime first guardian or president of the new brotherhood.

Besides the obligation of ransoming captives, the Holy Doctor made it a duty incumbent on the society to succour the distressed, especially females, in every situation of life.

In order to obtain the freedom of Christian slaves from the hands of infidel masters, the confraternity's agents used occasionally to expend 25,000 crowns, which, considering the scarcity of specie, must certainly have been a no small sum in those days. Of poor marriageable females also a considerable number were, and are still, annually portioned out of its funds.

The members of this half religious and half chivalrous corporation were, at first, distinguished by the name of the "Raccommendati di S. Maria," owing to the ancient portrait of our Lady di San Luca,\* being confided to their special care in the Basilica of Santa Maria Maggiore. In this church, also, their first founder, the priest before alluded to, ranked as a canon.

During the absence of the Pontiffs from Rome, in

\* So denominated, because, according to tradition, it was the work of St. Luke, the Evangelist, who, it seems, was a limner as well as a physician.

the 14th century, the “Raccommandati di Santa Maria,” rendered great services to their poor fellow citizens, in protecting the feeble and oppressed against lawless violence. With the consent of the people, they appointed as new governor of the city, a person of plebeian rank, named Giovanni Cerrone, who quickly set bounds to the pride and extortion of the Roman Barons.

After achieving this noble victory, the patriotic and knightly brotherhood assumed the title of the “Gonfalon,” or Standard of the Blessed Virgin, that usually preceded them as a processional banner, and under whose auspices, they undertook to liberate the “Eternal City” from tyrants. The acknowledged followers of the Gonfalon, when officially assembled, wear on the right of their white sackcloth habits, a red and blue cross, not dissimilar to the armorial bearing of the first crusaders.

Although the French revolutionists alienated much of the property belonging to this confraternity, it still possesses the “jus patronatus” of several ecclesiastical benefices, and has recently given an example of pious munificence, by rebuilding, at the expense of 11,000 dollars, the altar and mausoleum of St. Helen, in “Ara Cœli” church.

To enable you to form some idea of its immense resources, and of the generous hospitality practised in former times by this as well as other religious corporations, it may be sufficient to state, that, according

to the custom of the Roman Fraternities, aggregating foreign companies to the privileges enjoyed by the parent institution, the arch-confraternity del Gonfalon, hospitably entertained 124 of its foreign filiations, or, aggregated companies, amounting in all to 24,000 individuals, during three days after their arrival in Rome, to celebrate the jubilee of the year 1600.

Within the same year, the foreign confraternities that came to Rome for the same purpose in state, that is to say, with their banners, crosses, and other processional bearings displayed, were divided into 857 different companies, and amounted altogether to no less than one hundred thousand individuals of both sexes.\*

The arch-confraternity, del Santissimo Salvatore, lays claim to an antiquity almost as remote as either of the before-mentioned. To the care of its members, during several ages, was confided the miraculous effigy of our Saviour, which is still preserved in their oratory, denominated "ad Sancta Sanctorum," situate over the "Scala Santa," near the Basilica of St. John Lateran's. The guardians, or, presidents, of the same society, usually selected from among the noblest citizens of Rome, were, also, up to a very recent period, the administrators of the great Lateran Hospital, as well

\* Aggiunte alle vite dei Pontefici di Platina, da Giovanni Stringa.

as of the Capranico, Nardini, Crivello, and Ghislieri colleges. They also maintained several alms-houses for poor widows, and annually provided marriage portions for a considerable number of poor maidens.

This, and a few other religious corporations, possessed the right of annually liberating two condemned criminals from death, but, owing to the ends of justice being thus too frequently frustrated, their privilege was abolished by Pope Innocent the Tenth.\*

The number of dowries furnished by the different lay and religious associations to poor females who are at liberty to put on the nuptial Flammeum, or, the Sacred Veil, may appear incredible. Fourteen hundred is the average number of marriages that occur in Rome during the year, and of these, not less than eleven hundred receive a pecuniary subsidy from some pious foundation or other. One hundred crowns is now the maximum awarded at one time, though in favour of some candidates, dowries are allowed to accumulate to the amount of 500 crowns. The sum total distributed in this way, before the French revolutionary government interfered, annually amounted to 160,000 crowns! For the special purpose before-mentioned, the arch-confraternity, della Sma Annunziata, was also instituted by the wealthy Cardinal Torrecremato in 1460.

\* Piazza, Opere Pie di Roma.

Leo the Tenth \* was a great benefactor to this useful institution, and Urban the Seventh made it, in his last will, sole heir to his private property.

Formerly, on Lady Day, this society alone endowed 400 young women, to each of whom, it gave the sum of sixty crowns, with a suit of clothes and a pair of sandals. At present, however, owing to its revenues having been greatly reduced in the late political vicissitudes, the "Annunziata" cannot annually provide for more than about 100 candidates.

It is usual to conduct the latter in procession to the Dominican Church, "di S. Maria Sopra Minerva," whither the Pope goes in state on the 25th of March, the festival of the Annunciation, and from his throne, distributes to each candidate, a purse containing the customary jointure.†

In the before-mentioned church of the Minerva, three other pious associations are established, and have, among their other good works, a similar benevolent object in view. That, for instance, called "La Compagnia della Madonna del Rosario," also annually endows about 100 poor females, giving to each, besides the sum of thirty crowns, a white pin-covered gown and mantle, with a pair of sandals, which they wear in the usual solemn procession of our "Lady of the Rosary."

\* Morichini, Degli Istituti di Carita'.

† Piazza, Opere Pie.

The arch-confraternity, della Carità,\* was founded at the commencement of the sixteenth century, by Cardinal di Medici (afterwards Pope Clement the Seventh), and its claim to the title whereby it is distinguished, may be appreciated by a perusal of this society's charitable statutes, which ordain that deputies be appointed from time to time to visit and relieve respectable poor families ashamed to beg: that tickets be sent to all the poor families of one quarter of the city entitling them to receive a certain quantity of bread gratis, during four months, (these tickets being recalled at the end of the term, are then distributed among the poor of another division of the city); that bread also be distributed every two days to the poor confined in the city prisons; that the two chaplains of the brotherhood do daily visit the prisoners to instruct them in their religious duties; that deputies be appointed to provide medical advice and other comforts for the imprisoned sick, aid them in their defence when brought to trial, and afford them pecuniary means to pay the fees, &c. usually required by jailers and turnkeys; that legal advice be afforded gratis, to distressed housekeepers, who happen to be engaged in just lawsuits with powerful adversaries, and the claims of oppressed widows or pupils be defended by the special solicitor of the confraternity.

\* Costanzi, Osservatore di Roma.  
Morichini Degli' Istituti di Carità.

Besides the duty of maintaining all those confined in the city prisons, the officers elected by the confraternity "della Carità," have in charge two houses of correction for dissolute boys and girls. On this account, the government furnishes an annual subsidy of money to the society's funds.

The oratory or church belonging to this Charitable Society is dedicated to St. Jerome, and stands near the English College, upon the site, it is supposed, of the house formerly occupied by the Holy Doctor during his stay in Rome, as Secretary to Pope Damasus, in the fourth century. The first musical oratorio was founded by St. Philip Neri, in the adjoining convent; and the room wherein the last-mentioned saint resided for 30 years, has been converted into a chapel.

Annually, on the 30th of September, the festival of St. Girolomo, a relic of the Saint is carried in procession, wherein 30 poor maidens, endowed by the Confraternity della Carità, also join.

Domenichino's celebrated Communion of St. Jerome, was painted for this Church, at the expense of the Brotherhood. This masterpiece, however, second, perchance, to no picture in the world, for correctness of design, and simplicity of expression, procured its author only 50 crowns!\* Mrs. Starke erroneously states three crowns.†

\* D'Este, Galleria Vaticana.

† Starke's Guide for Travellers in Italy.

The Confraternity della Pietà dei Carcerati, founded by Father Tellier, a Jesuit, in 1575, has also for its object the spiritual and temporal consolation of poor prisoners, especially those confined for debt.

Another pious association, composed entirely of Barristers, Solicitors, and Lawyers, under the patronage of St. Ivo, engages, likewise gratuitously, to redress the grievances of helpless widows, orphans, and friendless strangers, and to see justice done them before the legitimate tribunals.

The arch-confraternity degli S̄mi Apostoli, was first founded in the Church of the twelve Apostles, by St. Ignatius in the year 1584. To alleviate the distress of the bashful poor is the chief object which this charitable society has in view. For this purpose, Father Lainez, the second General of the Jesuits, ordained that all the alms collected during the year in the Great Church (del Gesù), should be placed at the disposal of this Society's agents. To facilitate the means of timid poverty making itself known, without suffering unnecessary humiliation, in some of the central churches of the city may be found a species of letter-box, wherein those who stand in need of assistance, insert a written statement of their case, as well as their address. Once a week a select committee is appointed to open this box ; and deputies are then sent to examine into, and relieve the wants of the suppliants. This confraternity, finally, endeavours to introduce concord

into disunited families, and to pacify and reconcile friends and acquaintances who may happen to be at variance with each other. The ladies, also, aggregated to this pious association, perform similar good offices for those of their own sex.

The arch-confraternity "della Santissima Trinita dei Pellegrini," was founded by St. Philip Neri, in the Jubilee year of 1550. The two united hospitals for pilgrims and convalescents are confided to the care of this Brotherhood, which is conspicuous for the number, wealth, and respectability of its members.

On his arrival in Rome, every poor pilgrim, by making himself known to the officers of this society, at the Trinity Hospital, is gratuitously lodged and fed during three days.

Before the French Revolution, when pilgrimages were more common than at present, the immense number of pilgrims maintained by these hospitallers during the Jubilee years, especially, may now, peradventure, appear almost incredible. In the Jubilee of 1626, on some days, from 5 to 15,000 persons were received into the hospital.

According to the public registers of this establishment, it is calculated that hospitality had been afforded, during the same year, to no less than 582,760 pilgrims.\*

\* Manni, *Storia degl' Anni Santi.*

Great as this number may appear, it is little in comparison with what the old chroniclers recount of preceding jubilees, when all Rome, it would seem, must have been converted into one vast hospital. Cardinal Verona, for instance, calculated that on some of these occasions, not less than three millions of Pilgrims had been received into the different hospitals, monasteries, palaces, and private houses of the city. Many even for want of shelter were often reduced to the necessity of passing the night in the streets.\*

During the first jubilee on record (A.D. 1300), it was observed by the annalist Villani, that both horses and riders were frequently obliged to put up with the same beds. According to the same writer, the Romei, or pilgrims, about the festival of Easter, that year, had already amounted, at least, to 1,200,000, of both sexes; and so dense was the throng in St. Peter's Church, during the exposition of the "volto santo," and other relics, that several persons were crushed to death. †

The anxiety of an aged pilgrim to get a sight of the sacred effigy before death, forms the subject of Petrarch's admired sonnet, commencing, "Movesi il vecchiarel canuto e bianco," &c.

Dante, ‡ also, compared to a great army, the con-

\* Manni, *Storia degli Anni Santi*.

† The *Chronicles* of Giovanni and Matteo Villani in the 11th vol. of Muratori's collections of Italian Historians.

‡ *Dante Alighieri divina commedia.* Inf.

course of pilgrims he used to see crossing the Aëlian Bridge, the principal thoroughfare to St. Peter's; and so great was the throng, on one occasion, at a later period, that some confusion being created by a restive mule, no less than 172 men, women, and children, were precipitated into the Tiber, and drowned.

The biographer of Clement the Eighth remarks, that no obstacle could check the ardour of pilgrims during the jubilee celebrated by this Pontiff, and that several cities of Italy were in a manner deserted by the inhabitants, and that the entire population, with their clergy and magistrates, sometimes proceeded in a body to Rome, to gain the jubilee indulgences. According to the same author, the total number of pilgrims during that year (1600) also amounted to three millions.\*

During the last jubilee (A.D. 1825), whereat I myself was present, the spacious cloisters and corridors of the principal convents in Rome were turned into dormitories for the accommodation of Pilgrims.

These few facts may serve to prove what a wide field, to be planted with every virtue, was given to the members of the Pilgrims' Society to cultivate, as they were obliged by their constitution to pay as much attention to the spiritual as to the physical wants of their guests.

Although the enthusiasm formerly evinced by

\* Giovanni Stringa, *vita dei Pontefici*.

Christians to visit the sanctuaries of Rome, after the infidel subjugation of the Holy Land, has considerably diminished, still it is not yet reduced to so low an ebb as some travellers would fain make us believe. A recent tourist, for instance, has insinuated, that to the celebration of the last jubilee, there only came 476 pilgrims in all!\* But the registers of the "confraternita da' Pellegrini," give the names of 7,000 pilgrims arriving in one day, and the total number at the end of the year amounted to 94,147 received into their hospital alone.† Morichini states the number of both sexes altogether at 273,299.

It is really edifying to witness the reception of pilgrims in Rome during the Holy Week, when the concourse of visitors is usually the greatest. More than once I have seen Bishops, Cardinals, Ambassadors, Princes, and Kings vested alike, in the penitential red sackcloth uniform of the confraternity, humbly wash and kiss the feet of the assembled pilgrims, and then, with charitable attention, wait upon their guests in the public refectory. In another part of the hospital, the female pilgrims, also, receive the same humble services from the ladies aggregated to the confraternity.

Pope Leo the Twelfth I remember, came to the hospital on Good Friday A. D., 1825, and wrote his name

\* Burton's description of Rome, 2 vols.

† Telesfero Galli, Notizie Istoriche, dell' universa Giubileo nell' 1825.—Morichini di degli' Istituti Carita'.

down with his own hand as a member of the confraternity. His Holiness afterwards washed, and kissed the feet of some of the pilgrims present, and waited upon them at table.

Similar acts of humility were performed by the King and Queen of Naples, who visited Rome during the same year. Their Majesties moreover distributed five hundred crowns in alms among the pilgrims present. Maria Isabella, Queen Dowager of Naples—the Princess of Denmark—Don Miguel, Ex-King of Portugal, and other distinguished personages, have still more recently given great edification by rendering the humblest offices to poor pilgrims of both sexes, assembled in the same hospital.

The Church wherein the pilgrims meet for divine service, contains among other remarkable paintings, the picture representing the Holy Trinity, by Guido.

The arch-confraternity “della Dottrina Christiana,” founded in the year 1567, have chiefly in view the instruction of youth in their christian duties. Several elementary schools established for children of both sexes, in different wards of the city, are superintended by deputies from this society.

In every parish, during Advent and Lent, little boys appointed for the purpose, parade the streets with a cross and a bell, in order to invite those of their own age to come and hear the catechism explained in the Parish Church. To encourage their attendance, the Curates

select the most diligent to concur for the annual prizes conferred by the beforementioned confraternity.

The premiums are publicly awarded in a Church, whereunto each of the fifty-four parishes sends two of its best candidates to be examined at the grand catechetical disputation that usually takes place on the second Sunday after Easter. The children assembled on this trying occasion, alternately put the questions to each other, and the little wrangler, who has surpassed all his competitors by answering every interrogation without failing, is proclaimed Emperor. Among his late rivals, those who have approached the nearest to him in catechetical skill, form the Imperial Court, composed of four Princes, two Captains, and an Ensign. The newly proclaimed Emperor, accompanied by his courtiers, and surrounded by a company of Grenadiers, as a Guard of Honour, is triumphantly conveyed homeward in a cardinal coach, wherefrom the imperial banner is displayed.

The parents of the boy, however poor, are provided with means to erect a throne for their fortunate son, in the best room of their house, to which, all the friends and neighbours of the family exultingly hasten with their congratulations. The little Emperor is shortly after conducted by Deputies from the confraternity to visit the Pope and other dignified personages, by whom he is complimented and regaled with presents.

It is usual for the "Imperatore della Dottrina Chris-

tiana" to take, at a later period, a more solemn possession of his catechetical empire in the Church of the parish, whereof he happens to be a member. Vested in a costume similar to that of the Roman Cæsars, who conquered the world, his head encircled with a laurel crown, and a golden sceptre in his right hand, the juvenile Monarch ascends the steps of his gaudy throne, and remains seated during the distribution of premiums to his former compeers. At the end of the year, he once more presides over his envious subjects, and then cedes the imperial dignity to a new successor.

The emulation and other passions excited in children from eight to twelve years of age, by their anxiety to obtain this proud distinction, are painfully visible in their outward deportment, on these occasions, and might form to an observing moralist a spectacle fraught with wisdom and instruction. The system, also, of mutual interrogation, limited to the mere questions and answers contained in the catechism, seems, in my humble opinion, more adapted to cultivate the memory than to make any effectual impression on the tender heart ; and, on these occasions, the obligations of religion are not, I think, sufficiently developed to the uninformed and youthful mind.

Formerly, it appears, a laudable ambition to obtain this glorious reward, was not confined, as at present, to children in the lower walks of life.

Innocent the Tenth, for instance, (of the Pamphili

family,) was accustomed to boast of his having been catechised with other boys of his age in the Parish Church, and of his having succeeded in carrying off the imperial prize at the annual contest. Clement the Eighth also, delighted in assisting with the most learned of his courtiers at these disputes.

It was at the last named Pontiff's desire, that Cardinal Bellarmin compiled "La Dottrina Christiana," or little Catechism, now so universally in use throughout Italy.

The arch-confraternity di St. Giovanni Decollato, (alias Della Misericordia) was instituted towards the close of the fifteenth century, and is remarkable for its charity to condemned criminals. When a culprit has been judged by the outraged laws of his country, no longer worthy to live, these benevolent men endeavour to make him submit with resignation to his fate—prepare him to make his peace with, and look for mercy from God alone, as he has no longer any to expect from men.

The night preceding his execution, two respectable Clergymen (not unfrequently Bishops),\* members of this Brotherhood, remain in prayer, with the unfortunate prisoner. At the appointed hour on the following morning, they seat themselves beside him on the fatal

\* Monsignor Piatti, Archbishop of Trebisond, and Vice-General of Rome, frequently undertakes this pious office.

cart, and suggest to him along the way to the place of execution, those sentiments that best become a dying Christian.

When women formerly were doomed to suffer the last capital sentence of the Roman law, a sisterhood of pious matrons took charge of female criminals.

The confraternity moreover lays claim to the delinquent's remains after a public execution, and procures for them the rites of Christian burial in a Campo Santo adjoining their own oratory. Thus does religion find friends for these outcasts of society in their utmost need.

The Baptist's head in a dish depicted on a badge, and worn in front of their black tunics, is the distinguishing mark of the confraternity, Della Misericordia whereof the members, according to statute, must be all Florentines, among whom this institution originated. This penitent society, I may here also observe, still enjoys the privilege of annually liberating one prisoner, who is considered the most deserving of mercy, among those under sentence of death.\*

The arch-confraternity di S. Maria dell' Orazione, (alias della Morte), dates from the year 1551. St. Charles Barromæus was one of the most zealous promoters of this association, which has, at all times,

\* In the church of St. Giovanni Decollato are some fine paintings, by Vasari, Zucca, Pomerancia, and Salviati.

ranked among its members, some of the most distinguished and respectable inhabitants of Rome.

The chief object of this pious institution is to afford decent and Christian burial to the bodies of peasants and others, who are not unfrequently found dead from fatigue or other causes, on the high roads and fields of the desolate Campagna of Rome, and who might otherwise be devoured by beasts or birds of prey.

Among other instances that I could recount of this society's charitable zeal, the following, for brevity's sake, may be sufficient. After the extraordinary inundation of the Tiber, which occasioned the loss of so many lives, in the year 1598, when the river rose to the height of 30 feet above its ordinary level, the youthful members of this brotherhood went in procession as far as Ostia (about 18 miles from Rome), for the purpose of religiously inhuming the numerous dead bodies that were thrown upon the shore. I have myself witnessed these pious men (upon whom the example of Tobias has not been lost), returning at midnight after a long excursion, and bearing along with them the lifeless remains of some sun-burnt peasant, they had been in quest of, in order to give it the hallowed rites of sepulture in their own oratory !

The light of torches gleaming on the ghastly features of the corpse, and the solemn sonorous voices of the penitents chaunting along the solitary streets, at this silent hour, the office for the dead, excited in

my mind, ideas of a nature peculiarly awful and impressive.

The sack-cloth uniform of the Confraternity “Della Morte,” is entirely black; and the armorial bearing is a skull, supported by cross-bones, with two hour-glasses upon three hills.

One of the vaults beneath the church or oratory of the same society, in the Via Giulia, is occasionally used as a chapel, the roof and walls whereof are adorned with skeletons and skulls, which have been gradually formed into various ornamental decorations, with lugubrious elegance and art; for even the very lamps and chandeliers that serve to illuminate the subterranean sanctuary, are constructed of human bones. In this same charnel-house the Confraternity “Della Morte,” during the Octave of All Souls, annually exhibits a wax-work representation of some historical fact recorded in Scriptural or Ecclesiastical History, which is made to contain an allusion to the state of the suffering souls in purgatory.\*

Similar representations may, also, be seen at the same time, in the public burial grounds annexed to the principal hospitals of the city. The object of all is the same—namely, to excite in the mind of the beholder,

\* A similar, and perhaps still more awful scene may be witnessed beneath the Capuchin Church, wherein the skeletons of the dead monks, vested, as if alive, with their cowls and tunics, are placed in the attitude of prayer.

sentiments of charity and compassion, as well as to induce the living Faithful, by alms and prayers, to alleviate the distress of their departed brethren, who may happen still to be in a state of igneous purgation.

To further the last-mentioned object, the Arch-confraternity "di S. Maria del Suffragio," was formally instituted towards the close of the 16th century.

The "Fratelli del Suffragio" assemble on stated occasions, in their oratory in the Via Giulia, to pray for the repose of the souls of all, who are destitute of friends willing and capable of performing for them this pious duty. They also engage, during the Octave of All Souls, the most eloquent preacher that can be procured, to plead the cause of the suffering souls in purgatory, and the money collected on these occasions is employed in retribution for masses that are celebrated for the same pious intention.

The same custom also prevails in several other Roman churches.

The Church of St. Mary Magdalen is the rendezvous of a pious association, composed entirely of ladies of the highest rank: their number is limited to sixty-three, in honour of the sixty-three years which our Blessed Lady is supposed to have passed upon earth, previous to her glorious assumption into Heaven. Among other good works, these noble dames undertake to give religious instruction, as well as pecuniary relief, at home, to the poor of their own sex.

The members, also, reciprocally visit each other when sick, and enter into a contract, whereby the survivors engage to pray for the repose of the souls of those who may precede them to the other world.

Associations of the so-called "Sisters of Charity," are now forming among respectable married women, in several parishes of the city, for the purpose of visiting and relieving poor sick housekeepers at their own homes.

Several other pious and charitable societies that I could mention, I must, at present, for brevity's sake, omit. The associations, also, of a purely devotional nature, might furnish matter for an ample dissertation, as they have ramifications, to an extent not generally known. The Devout Union, for instance, instituted in honour of the Sacred Heart of Jesus, in 1654, counted, fifteen years ago, not less than 1962 subordinate sodalities, or filial congregations, in different parts of the world.

Before concluding, however, it might be justly deemed inexcusable, were I to overlook so peculiarly interesting an institution as the "Arch-confraternità degl' Agonizzanti," which may be cited as an example of the wonderful degree, whereunto, the refined ingenuity of Catholic charity has been carried in Rome.

This charitable association was formed about the commencement of the 17th century, for the spiritual succour of those who happen to be in their last agony,

and to obtain for them, if possible, by supplication, a happy passage into eternity. The brethren divide the hours of the day and night between them, in order that prayers may be continually offered up to God in behalf of those who, every moment, in some part of the world or other, are agonizing in the pangs of death. This brotherhood also, among other regulations, requires its members frequently to meditate, that whatever be our rank or station in society, we must consider ourselves as pilgrims walking upon earth in one vast funeral procession to the tomb : that it is the height of folly to conduct ourselves in this pilgrimage as if it were to last for ever ; that on the theatre of this life, where, although each one has a different part to act, nevertheless the king and the subject, the patrician and the plebeian, the conqueror and the slave, will, at the termination of the drama, find themselves on the same level ; and that, a frequent view of our neighbour's death-bed, which must sooner or later await us all, is one of the most powerful persuasives for us to provide in time, our lamps of faith with the oil of good works, in order that when the bridegroom cometh, we be not doomed, like the foolish virgins, to chaotic darkness, but enter, with him and the wise, to the marriage feast in his blissful kingdom of light and life everlasting.\*

To take a more enlarged and advantageous view of

\* Piazza, Opere Pie di Roma.

all the charitable societies of Rome, it would be necessary to notice the various religious communities, bound together by monastic vows, as many of them actively promote the temporal, as well as eternal interests of their fellow men. But to enter adequately into their history, is a theme, at which, for the present, I have scarcely time, even cursorily to glance.

I may, however, 'en passant,' observe, that even the mendicant orders are not so unserviceable as some anti-religious writers would make us believe; for they are great helps to the secular clergy, in preaching the word of God, and in administering the Sacraments.

English untravelled readers, not unfrequently model their notions of the regular Catholic Clergy from the picturesque, and well-known description of Robin Hood's domestic chaplain, Friar Tuck, or, from Sir Walter's

"Monk of savage form and face."

But those, who, like myself, have had an opportunity of witnessing their exemplary, generous, and heroic conduct during the cholera epidemic that recently carried off so many victims in Rome, will, I think, entertain a very different opinion.

When fear came over the healthful youth, and the stoutest men quailed like the aspen leaf, at the very name of the evil genius of the east, scattering desolation in the high as well as in the low places,—when the usually vivifying luminary of day looked sickly,

lurid, and glaring—when nought, save the sick-litter and death-cart, met the eye, and the boding sound of the viaticum-bell, with the moans of the dying, fell upon the ear,—when the physician was deaf to the calls of his clients, and parents, children, and friends refused to minister to each other's wants; these truly religious men, actuated by the same guiding principle of the love of God, and their neighbour—although, varying in their disciplinary laws, under the different denominations of Ben-Fratelli, Capuchins, Augustinians, Jesuits, &c.—were to be found at their posts. Whether the pestilential monster stalked abroad at noonday, or at midnight, they boldly encountered his ire, and hastened with physical and spiritual relief to the poor patients, writhing under the most excruciating tortures, in the hovels, hospitals, and prisons, of this plague-stricken city. On this trying occasion, while the peril was so imminent, and the conviction of the disease being contagious so prevalent, the genius of Catholicism could achieve that rare command over the innate selfishness of the human heart, by inspiring these truly high-minded philanthropists with sufficient courage to contend, without hoping or caring for reward in this world, who should be foremost in the race of charity, and to strive to outdo each other in the glorious struggle of diminishing woe.

Among the monastic or regular clergy, generally speaking, may also be found the most learned divines,

who, in consequence, are not unfrequently raised to the most exalted stations in the hierarchy of the Church. In fact, some of the greatest and wisest Pontiffs recorded in papal history, were educated beneath the cloister's shade. Nicholas the Fifth, and the Fifth Sixtus, for instances; as well as Pius the Seventh, and his present holiness, Gregory the Sixteenth, wore the cowl of the monk, before their brows were encircled with the triple diadem.

“It is a fact,” says the author of *Europe in the Middle Ages*,\* “that the monks of St. Maur, alone, have done more for literature, than the two English Universities did in their best days. Neither they, nor the Chapters of Cathedrals, as bodies, do absolutely any thing to supply in this respect, the place of the monastic orders.”

Yet, the misnamed liberals of the day, even among Catholics, pretend to have discovered that monastic institutions are unnecessary, if not pernicious, in these improved intellectual times, and would fain have them all abolished. But wherever this truculent policy has been adopted, experience proves that the number of suicides is frightfully on the increase, for the victims of faithless philosophy, when benighted by the gloom of misfortune, or, lacerated by the scourges of remorse, have despairingly looked round them for one of those

\* Lardner's Cab. Cyclop. p. 195.

asylums, which the wisdom of our Catholic ancestors had provided for the healing of their mental wounds, and have foolishly persuaded themselves that the only escape now left them, was in self-destruction.

Within the last few years, 3000 convents have been suppressed.\* In this number are comprised the 300 monasteries dissolved by Don Pedro in Portugal, besides 1800 others more recently abolished by an edict of the Queen Regent of Spain.† In consequence of these arbitrary confiscations, 24,000 monks and nuns have been ejected from their peaceful homes, and cruelly turned adrift upon a friendless world. It is indeed true that

Hope guides the young ; but when the old must pass  
The threshold, whither shall they turn to find  
The hospitality—the alms (alas !  
Alms may be needed) which that house bestowed ?  
Can they in faith and worship train the mind  
To keep this new and questionable road.

*Wordsworth.*

Thus has the liberalism of the nineteenth century respected the religious freedom of those who were unable to defend themselves against brutal force, by ignobly immolating the dearest rights of these helpless victims to the idol of an irreligious constitutional liberty.

For persons possessed of that acute and morbid sen-

\* Weekly True Sun, Nov. 8, 1835.

† L'Univers Religieux, Dec. 16, 1836.

sibility of mind (so prevalent especially in England) who with Cowper and Byron avow that "the world is not fit for them, nor they for the world," the monastic institutions of the Catholic Church afford the surest and most appropriate shelter from the withering blasts of the cold, comfortless, and ungenial state of modern society. Far from the excitements of political ambition, and the seductions of voluptuous debauchery, those isolated beings, who cannot meet with kindred spirits in their forced intercourse with ordinary intelligences, and whose minds, Wordsworth, borrowing the idea from the epistle of St. Peter, compares to "stars that love to dwell apart," might in those hallowed retreats of devout and learned contemplation, gaze in quiet security upon the "earth's tumultuous scenes, and not feel the crowd."

" Not slothful they, though seeming unemployed,  
And censured oft as useless : stillest streams  
Oft water fairest meadows, and the bird  
That flutters least, is longest on the wing.  
Call these not useless institutions, then ;  
From which, at least, a mournful few derive  
Some taste of comfort in a world of woe  
By contemplating future bliss."

*Cowper.*

## LETTER THE FIFTH.

“Onora la Religione quanto più puoi, co’ tuoi affetti, e col tuo ingegno, e professala fra credenti, e fra non credenti.”—  
*Silvio Pellico, Dei Doveri degli Uomini.*

IN Rome, “the city of hoary usage and reverend custom,” a spirit of Religion is mixed up with the ordinary occurrences and every-day-scenes of life. For, not dissimilar to that mysterious ascent, reaching from earth to heaven, witnessed in a vision by the patriarchal pilgrim of old, this religious spirit forms a mystic ladder, connecting the Roman Sion with the celestial Jerusalem, and enables those few modern pilgrims, whose footsteps are guided, here below, by the lamp of Faith, towards the Holy City’s unheeded treasures, to have a foresight, as it were, of its prototype, the supernal City of God !

When a Roman enters his neighbour’s house, he usually greets the inmates with the salutation of the ancient Christians, “*Deo Gratias*” (thanks be to God). If one friend inquires about the health of another, the ordinary answer is, “*Ringraziamo Iddio*” (Let us thank God). Upon the doors of houses and chambers, you

may frequently see written, in large characters, the following monitory sentences: "Iddio ci vede—Eternità" (God sees us—Eternity). "Morte—Giudizio—Inferno—Paradiso." (Death, Judgment, Hell, Heaven).

The warm piety, also, of the Roman people towards the most Holy Sacrament of the Eucharist, as well as their tender devotion towards the Blessed Virgin Mother of God, cannot, I think, with propriety, be omitted by any writer, who wishes faithfully to delineate their character in a religious point of view. In cultivating their devotional feelings by every outward demonstration of respect, the Romans have always been unrivalled for fervour and zeal; and if external signs may be credited as the genuine expression of inward sentiment, the same people continue daily to afford unequivocal proofs that the most mysterious and important dogmas of primitive Christian belief, are, no where, more duly appreciated than in the capital of Christendom.

Among the different rites, sanctioned by the Catholic Church, of honouring the real presence of Jesus Christ in the august mystery of the Holy Eucharist, I wish, in the first place, to call your attention to a devotional practice called the "Quarant ore," which consists in exposing, with extraordinary pomp and magnificence, the Blessed Sacrament, to the veneration of the Faithful, during forty hours, in some church or oratory, successively appointed by the Cardinal Vicar of Rome.

The mystic meaning of this quadragesimal number, according to ascetic writers, is to commemorate our Saviour's remaining for forty hours in the sepulchre, as well as his forty days' sojourn among men, from the period of his resurrection to that of his ascension.

The walls of the Temple destined for the sacred exposition are usually adorned with the richest silks and draperies, among which, not unfrequently, shine conspicuous an armorial bearing of the sovereign Pontiff, and the heraldic insignia of the titular Cardinal of the Church. The principal altar is moreover ornamented with a profusion of lights and flowers, arranged with all that splendour and taste, for which the Italians are so deservedly famed. At the expiration of the prescribed term, the Ostensorium, containing the most Holy Sacrament, is carried round the church and adjoining piazza, in devout procession. After the chanting of the customary hymns and litanies, a solemn benediction concludes the ceremony. A similar rite then commences, with the same formalities, in another quarter of the city. Several Confraternities have been formed for the special purpose of accompanying the Blessed Sacrament, when processionally carried on these occasions, or, as a viaticum to the sick. When the latter is sent for at night, it is a singular and impressive spectacle to see the streets through which the procession passes, so suddenly peopled and illuminated, as it were, by enchantment. At the sound of a signal

bell, every window is thrown open, and the lighted lamps of the inmates are immediately suspended outside. Even the merchants and shopkeepers quit their offices and counters, and kneel at their doors, with lights in their hands, until the "Santissimo Sacramento" has passed their dwellings. While the priest is administering the viaticum, the torch-bearers and others, who have joined in the procession, remain outside the sick person's house upon their knees in prayer.

Another association, conspicuous for the number and respectability of its members, has imposed upon itself the duty of passing the night in prayer and adoration before the Blessed Sacrament, during its solemn forty hours exposition. The brethren of this society are convinced that

" If in a world of turbulence like this,  
There be one moment snatched from upper bliss,  
Whose peace divine bespeaks it to belong,  
Not to the restless care-encircled throng,  
Of days and nights to earthly pilgrims given ;  
But to be severed from the days of heaven !  
A moment from the hours that run,  
From the bright fountain of the Eternal Sun ;  
A drop of water from the upper sea,  
From the still waters of Eternity !  
It is this moment spent alone with God  
In his own house !"

The night is divided into vigils, or watches, and four

“Fratelli,” of whom one must always be a priest, are sent to relieve the pious sentinels, at the proper time. For this purpose—by the common fund, to which each member pays a monthly sum—a carriage, with other necessary conveniences, are provided to convey the appointed individuals to and from their respective abodes.

In the churches, also, belonging to the conventional communities of ladies, denominated “dell’ Adorazione Perpetua,” the Nuns, like the holy women mentioned in the Gospel, at the sepulchre of our Lord’s body, may be found, ere the rising as well as after the setting of the sun, in watchful prayer, near the same crucified Jesus, entombed in the tabernacle of the Altar. Thus, day and night, in imitation of the celestial hierarchy, is the homage of perpetual worship offered up to the Eucharistic God by the Faithful of Rome.

The extent, to which the produce of the olive and the bee are made subservient to religious purposes in the Roman Churches, on these occasions, is immense; and has, from more than one modern Judas, elicited a sneer at so much apparent prodigality and waste.

In St. Peter’s alone, for instance, are annually consumed 1400 boccali of oil, and 7000 pounds weight of wax.\* In the Capella Paolina of the Vatican Palace, also, wherein, the ceremony of the “Quarant ore”

\* Two Boccali are equal to about one English gallon.—Chattard Deverizione del Vaticano, 3 vols.

commences on the first Sunday of Advent, 560 large wax candles, symmetrically arranged, are kept burning. Owing to the repairs that have recently taken place in this Chapel, whereof San Gallo was the architect, and Michael Angelo the painter, the ancient pyramidal framework, originally designed by Bernini for its illumination, has been altered, and although the modern plan, I believe, requires the same number of lights, it is generally considered much inferior to the former design in grandeur of effect. The sacramental expositions which take place during the three last days of the carnival at St. Lorenzo in Damaso, and at the Gesù, are upon a still grander scale. In the last mentioned Church belonging to the Jesuits, the illuminations this year (1837) were planned according to a new design. About one thousand wax tapers were arranged upon a circular framework nearly fifty feet in diameter, and apparently suspended over the altar, so as to form a concentric periphery of stars encircling the throne of the Most Holy.

The invention was considered novel, and the effect at first sight was certainly overwhelming, but, after the first impression, the dazzling glare offended the eye, unrelieved by the absence of those graceful details, and elegant accessories wherein the Italian "Festaruoli" delight to excel.

A foreigner, who may wish, not merely to gratify that inclination, we all, more or less, naturally feel to

witness new scenes, no matter of what description, provided they be uncommonly splendid ; but, rather to indulge a devout curiosity, and religious yearning to edify and to be edified at these pompous exhibitions of Catholic piety, should not give the preference to those hours, when the concourse and pressure of the crowd are the greatest ; but wait till the bewildered chiming of the bells and the loud chant of the choir have ceased to echo within the holy walls of the window-darkened temple.

Then he will find but comparatively few worshippers kneeling, here and there, in silent adoration along the pewless marble pavement of the aisles and nave : among the pious devotees, he may, perchance, from their expressive attitude of supplication, discern the childless parent—the friendless orphan—the afflicted widow—the care and grief-stricken of every age and sex, who, as welcome clients of him who said—after having been once, like themselves, a man of sorrow, and acquainted with grief, “ O come unto me all ye that are heavy laden,” hither bring their wearied souls, as to a divine haven of peace, and therein, find repose and solace beyond all earthly giving. The foreign observer, I may, moreover, remark, even if he attend as an indifferent spectator to see what is going forward during the forty hours prayer, if his heart be at all susceptible of receiving impressions from the poetry of religion, will surely return from the sacred scene with warmer sentiments of piety

and devotion. To my own knowledge, several who have come to scoff, have remained to pray ; for at sight of the profound reverential awe, and the humbly devout deportment of all present—the conviction gradually came over them, that they had truly entered the House of God, the Tabernacle “ which the Word that was made flesh ” still deigns to choose for His dwelling among the sons of men.

Yes! henceforth grace was given unto them to submit their reason in obedience to faith, and they ever after on these solemn occasions, acknowledged a Catholic Church to be

Religion's shrine,  
From whence our holiest aspirations wing,  
Where joys which are divine,  
And hopes, which are of Heaven alone, may spring.

Where, in fine, we may antedate the bliss above, until Emmanuel—“ the God with us,” shall be seen, not as at present, under the typical form of natural food concealed beneath a sacramental veil ; but, without mystery, according to his revealed promise, face to face as he really is, in the ineffable effulgence of beatific vision !

The processions of a solemn and public nature, at Rome, during the year, are many and various. That which takes place around the area and colonnade of the Vatican, on the festival of Corpus Christi, is one of

the most imposing religious ceremonies that can be imagined.

At an early hour on this joyful day, the metropolis pours forth its picturesque population, and all ranks and classes of citizens, in their holiday attire, may be seen hastening in crowds to witness the devout and splendid spectacle.

The vestibule leading to the "Scala Regia" in the Pope's Palace, on this occasion is adorned with wrought velvets, and arras hangings, copied from the cartoons of Raffaele and other celebrated masters. The pillars of the colonnade, as well as the poles which support the awnings at the extremity of the piazza, are ornamented with wreaths of laurel, myrtle, and evergreen.

The line of procession, which is marshalled by two Cardinal Deacons and other subordinate Masters of Ceremonies, usually commences in the following order:

The 250 Alumni of the Ospizio Apostolico di San Michele—the orphans of St. Maria in Aquiro—the different monastic communities, distinguished by their respective banners and variegated costumes—the Presidents of the fourteen Rioni, or wards of the City, in court dresses—the Roman Seminarists, about 100 in number—the Curati, or Rectors of the fifty-four City parishes, in their stoles and surplices—the Canons and Prebendaries of the nine Collegiate Churches, and the minor Basilicæ, preceded by their gonfalons, or standards—the Chapters and Dignitaries of the three

**Patriarchal Basilicas (St. Mary Major's, St. Peter's, and St. John Lateran's.)**

As soon as the beforementioned Corporations have passed, then the members of the Papal household appear. **Imprimis**, the Pope's Scudieri, or Esquires—Procurators of religious orders—Pontifical Chamberlains and Chaplains, (some of the latter vested in red robes, with hoods of white ermine, carry his Holiness's mitres and tiara)—Consistorial Advocates—the Choristers of the Pope's Chapel—Clerks of the Chamber—Auditors of the Rota—Cross-bearer and Acolythes—the twelve Penitentiaries of St. Peter's, in sacerdotal vestments—mitred Abbots—Bishops and Patriarchs, (among these dignitaries the gorgeous oriental habiliments of the Greek Archbishops, and the Armenian Patriarch, seem to rival the costly and more glittering vestments of the Latin clergy.)

The sacred College of Cardinals, in the rich and splendid costume of their different orders, as deacons, priests, and bishops—the Senator and Conservatori, robed in garments of crimson and golden tissue—the Governor of Rome—the Prefect of Ceremonies, and thurifers with golden censors, immediately precede the Blessed Sacrament, borne by the Pope under a stately canopy, which is alternately supported by eight youths, selected from the English, German, and other colleges.

The Sovereign Pontiff, though apparently kneeling, is

seated in a species of curule chair, and carried on the shoulders of his Palafrenieri, or grooms, dressed in liveries of scarlet silk. The Pope is, moreover, surrounded by the staff-officers of his noble guard, together with other civil and military members of his household. As representatives of so many Catholic Cantons of Switzerland, six Swiss guards in armour, with long drawn swords, walk on either side of the canopy of state—then come the Treasurer, the Major-domo—the Maestro di Camera—the Apostolical Prothonotaries—and the Generals of religious orders.

Immediately behind the clerical retinue of his Holiness follow the different corps of Roman cavalry and infantry in their gala uniforms.

In the mean time, the Father of the Faithful enters St. Peter's Church, with the adorable object of this solemn and triumphal ceremony, amid a moving forest of torches and tapers, whose collected light glitters with reflected fulgence upon the gilded ceiling above. The hymn of praise in full symphony, is again chaunted by the Papal choristers. The Supreme Pontiff finally ascends the steps of the central altar, and while imparting the Eucharistic Benediction to the prostrate multitude, the deafening roar of artillery from the Castle St. Angelo, overpowering, at intervals, the clangour of military harmony, “sends the joyful tidings in reverberating echoes to the Sabine hills.”

On no other occasion, I think, not even excepting

Holy Week, are the pomp and grandeur of the Pontifical Court displayed to a greater extent, or to more advantage, than on this festal day. Some, however, prefer, as a sight, the procession which takes place on the Octave of Corpus Christi, when the Vatican Forum exhibits some resemblance to an ancient amphitheatre. Three hours before sunset, the various lay confraternities aggregated to St. Peter's, vested in their penitential uniforms, and displaying their banners, standards, and crosses ; attend, with their bands of music, and take their stations according to their respective rights of precedence. Then follow sixty poor maidens, dressed in snow-white and pin-covered garments,\* with the prebendaries and canons of the Basilica in their canonical robes. The Pope, with the Cardinals, clothed in purple, also, walk in the line of procession, the rear whereof is closed by detachments from the Swiss and Grenadier Guards. The flags, and banners streaming in the wind, the lengthened and waving labyrinth of blazing torches—the variety of religious and military costumes—the picturesque groups of spectators, composed of citizens and peasants, pilgrims and strangers, present a coup d'œil of an unique and unrivalled nature.

\* Each of these poor girls receives a dowry, or marriage portion on this occasion. Their costume, it is supposed, somewhat resembles that of the ancient vestal virgins. Those who wish to become nuns have their heads, moreover, adorned with a silver coronet, or wreath of flowers.

Indeed, all the magnificent pageants and shows exhibited in the Circus Maximus by the pagan Romans of old, could not, I fancy, exceed in grandeur of effect, the ensemble of this procession, as it majestically winds along the open space between the fountains and the obelisk, fronting the noblest edifice ever raised by Pagan or Christian hands.

Pompous and splendid as the before-mentioned processions may appear, I witnessed another, which, although of an humbler description, had still greater interest in my eyes, at a place called Genzano,\* situate near the lake of Nemi, about eighteen miles from Rome.

On the octave day of the festival of Corpus Christi, which usually occurs in the month of June, the two

\* Genzano (the Cynthianum of the ancients) is situate about eighteen miles from the capital, on the high road to Naples. Owing to its increasing commercial prosperity, it has lately become a country town of some importance. Its industrious and thriving population amount to about 4000, and are employed principally in cultivating the neighbouring vineyards, which produce some of the choicest wines in the environs of Rome. The Lake "navelled in the woody hills," between Nemi and Genzano, is sometimes called the Poet's Lake, from the pleasing amenity of its situation, as well as to distinguish it from its neighbour, the Philosopher's Lake, as that of Albano is called from its sombre and melancholy appearance. Genzano contains a stately church and a princely mansion; the latter, belonging to the Dukes Sforza, Cesarini, formerly the feudal Lords of the village, commands on one side a view of the town, and on the other the beautiful basin of Nemi's profoundly deep and waveless lake, the far-famed "Speculum Diana" of the ancient poets.

principal streets leading to the cathedral church of the town are profusely strewed with flowers, which the townsmen, aided by the neighbouring villagers, formed with admirable taste into floral carpets, displaying mystic and symbolical designs, depicted with "nature's brightest tints and most glowing hues."

From this circumstance, the procession of the Blessed Sacrament at Genzano is distinguished by the name of the "Infiorata."

It was late on a summer eve when I last saw the processional march commence: the confraternity "Del Santissimo Sacramento," as usual, took the lead, and were followed by the Franciscan Friars, and other regular clergy of the neighbourhood. Besides the musical Dilettanti belonging to the Academy of the town, a military band was also in attendance, and both joined occasionally, to make the air resound with the most delicious harmony. The prettiest children of the country, dressed like angels, scattering rose-leaves, preceded the canopy, under which He who said, "Suffer little children to come unto me," &c., was then present, though in a hidden manner, among the children of men.

A reposoir, or temporary altar, had been erected by the peasantry on the top of a knoll in the centre of an avenue of ilex trees, and adorned with tapestry, flowers, and evergreens. On reaching the summit of this eminence, the procession halted, and all present knelt

during the offering of incense, and the chaunting of the “Tantum Ergo.”

After reciting the usual prayer, which follows the before-mentioned hymn, the officiating priest ascended the steps of the rustic altar, and while imparting with the Holy of Holies, the solemn benediction to the assembled multitude, the last parting rays of the setting sun seemed concentrated on, and to acquire fresh splendour from, the hidden Sun of Eternal Justice, then receiving the homage and adoration of his faithful creatures.

A religious feeling seemed to pervade every rural accessory connected with this picturesque and sacred scene ; and as the eye wandered with varied delight from animate to inanimate objects, the groves and hedges, winding along the sloping vineyards and olive plantations, appeared to have put on an additional grace, which added to the native charms and captivating loveliness of this peculiarly favoured spot. Religion and Nature, blended in this way together, can sweeten our most acute mental griefs, while it imparts, at the same time, a new relish to every lawful pleasure of sense, and produces those fine intellectual joys, for which language does not afford a name.

Yes ; long shall I remember the pleasing and soul-thrilling impression I experienced on this occasion. It was a calm and lovely evening ; the fading luminary of day was about to tinge with his last setting glow of

crimson and gold the smiling clouds of the west—the mountain and the lake were nearly overspread with shade—and the last words of praise and thanksgiving re-echoing from the proximate hills still resounded in my ears, while, apart from the different groups that had witnessed with me the august spectacle, I gave vent to the emotions which overflowed my soul !

And may not the beauties of Nature be thus appropriately consecrated to Nature's God ? I have, indeed, overheard the before-mentioned floral fête stigmatized as a vestige of heathenish superstition ; but when we consider the flowers of the field as the poetry of the earth ; surely these fair emblems of whatever is lovely and beautiful in nature, may with propriety be offered by a poetic and religious people, to grace the triumphal procession of the sublimest pledge of the love of God to his favourite creature—man !

Could I, moreover, a poet's privilege assume, I might be tempted to compare the music of the rustic minstrels—the beds of variegated flowers—and other joyful accompaniments of this Divine procession, to some ideal fête champêtre, or festal right, annually observed by our first parents in the Garden of Eden, had they not sinned !

To you in fine, this language may appear strange, but it will not, perchance, to those who call to mind, that, in happier by-gone days, Britain's green hills, enamelled fields, and comely youth, spontaneously

echoed similar hymns of mystic exultation, and piously contributed their services to the same godly festival.

“Vergine Bella, che di Sol vestita,  
Coronata di stella al sommo Sole  
Piacesti si, che 'n te sua luce ascole;  
Amor mi spinge a dir di te parole.”

*Petrarch, Canzone 49.*

Taking, at noontide, not long ago, a solitary ramble beneath the Aventine, along the left bank of the Tiber, the “Pulchrum Littus” of the ancients, in the vicinity of the ruined Delubra of Virile Fortune and Patrician modesty, I loitered for a little repose near the fountain in the Piazza della Bocca della Veritá.\* I had not been long seated, ere my attention was attracted by the small but beautiful circular Temple of Vesta, of which Horace makes mention in his ode describing an inundation of the river :

“Ire dejectum monumenta regis—Templaque Vestæ.”

The identity of this handsome and well preserved

\* Allusion is here made to the Temple of Fortuna Virilis, at present the Church of S. Maria Egiziaca, belonging to Oriental Monks, who inhabit an adjoining hospitium. Pillars and other vestiges of a Temple, formerly sacred to Patrician modesty, may be seen near the sacristy of S. Maria, in Cosmedin. In the portico of this church, is a colossal antique mask of marble, which was once probably the mouth of a sink or common sewer. It is now commonly called “La Bocca della Verità” (the Mouth of Truth) from the vulgar notion that any child who inserts its hand into the aperture, cannot withdraw it while asserting a falsehood.

monument, has, however, been called in question by certain antiquaries, who, upon grounds, which to me appear anything but satisfactory, make it out to have been once sacred to Hercules, the Victor ; but the Roman Archæological Society, rejecting the claims of the herculean conqueror's advocates, have, I think, successfully vindicated the vestal rights of the Goddess of the igneous element to her earthly temple, and have, moreover, triumphantly taken its design for their own armorial bearing, with the motto—

“In apricum proferet.”

The cella of the Temple is surrounded by an open portico, composed of twenty white fluted marble pillars of the Corinthian order, thirty-two feet in height, and covering an area about a hundred and fifty-six feet in circumference. It chanced that the portals of the sacred edifice were open ; and, entering, I knelt, as usual, to say an “Ave Maria” before the altar, over which, is a rude paper effigy of the Queen of Heaven, here venerated under the title of the “Madonna del Sole.” This circumstance of Vesta's Fane being now consecrated to “our Lady of the Sun,” reminded me of Petrarch's devout address, before quoted, which I have deemed an appropriate prelude to the following remarks, respecting the devotional homage paid by Roman Catholics to our ever blessed and common patroness—the Queen of all the Saints.

Some Protestant tourists still continue to walk in the footsteps of Volney, Middleton, and Blount, in their endeavours to trace every Catholic rite, or custom, to Pagan origin, without apparently being aware that their own church, if assailed on this side, would be found as vulnerable. Old heathen devices still keep their ground even in those edifices called reformed places of worship. Are not the sanguinary attributes of Neptune and Mars, with other mythological emblems, among the most prominent objects within St. Paul's Cathedral of London?

But, it is particularly in the worship of Saints and Angels that Heathenism and Catholicity are now said to be identified, and the important discovery, it seems, has been made that Catholics have merely substituted the adoration of Christian heroes for that of the Gods and Goddesses of Pagan Mythology.

The divine honours, we are gravely told, formerly paid to Vesta, or to Cybele, the mother of the Gods, are now offered to the Virgin Mary. St. Peter, the Porter of Heaven, has succeeded to the divinity of Janus; St. John the Baptist, clothed with a wild beast's skin, is no more than a metamorphosed Hercules. St. Catherine, with the well-known symbol of her martyrdom, is evidently the iconical emblem of Fortune and her wheel. The Cupids and winged Genii of the ancient poets, have indubitably been converted into angelic messengers by Popery; and that St. Eli-

gius, the patron of smiths, is no other than the Vulcan of Catholics, is a fact, of course, as incontestible, as that the Angel Gabriel has usurped the Godship of Mercury !

But, to consider these fanciful analogies with a little more seriousness. Are their authors verily, or, do they only pretend to be, ignorant that the votaries of polytheism blindly offered divine homage to finite beings, principally notorious for their crimes and excesses; whereas Roman Catholics adore but one only true and infinite God; while to any of his favourite creatures and chosen servants, however exalted, they exhibit no more than a subordinate honour, which is always intended to redound to the greater glory of the Sovereign Author and Lord of All ?

An erudite, and sensible traveller, has recently observed, that "St. Catharine being esteemed the patroness of learned men, her image is frequently to be seen in the libraries of Christendom, just as that of the fabulous Minerva used to be in the libraries of the ancients. Indeed the Catholic Church in the middle ages, by allowing the invocation of particular saints for the protection of particular sciences, trades, and callings, did no more than encourage all her faithful children to associate every occupation of life with the contemplation of Heaven, the anticipation of which really enhances all worldly enjoyments. Since this pious habit of invoking the saintly servants of God, for our operations

on earth has grown out of fashion, the world has become by degrees more sordid, commercial, and avaricious, than in times when, all our works being dedicated to Heaven, and patronized by those already its blest inhabitants, we lost sight of the value of perishable in the hope of endless enjoyments."—*Forster's Pilgrim's Way Book.*

May it not also be legitimately asked of those, who condemn every outward demonstration of respectful communion with the saints in bliss, because they do not find it commanded in holy writ, and who profess to be guided by the Bible alone in religious worship, how it is they endeavour to frustrate one of the clearest prophecies recorded in the New Testament, by affecting, on all occasions, to style the ever-blessed Virgin Mary, Mother of God—simply "the Virgin," and tacitly refuse to pay that honour decreed to Her, whom "all generations shall call blessed."—*Luke ix. 48.*

In Italy, where credence is given to the unwritten as well as to the written word of God, laudatory epithets are sometimes carried to the other extreme, and in the enthusiastic language of the country, nothing seems to sound well unless it be superlatively expressed.

In every emergency, the Romans, in particular, invoke the aid of the Madonna Santissima, and an unbounded confidence in her intercession, peradventure,

forms the most prominent trait in the religious character of the people.

In fact, "La Città di Maria,"—the City of Mary—is considered by them the most flattering title that has ever been given to Rome's Eternal City, within the walls whereof no less than seventy-two Churches have been dedicated to her honour !

In almost every one of these, as well as in some other of the Roman Churches, a singular devotional practice annually takes place during the month of May. This month being devoted in a special manner to the Blessed Virgin, is called "Il Mese Mariano," or the month of Mary.

Wherever the devotion of the "Mese Mariano" is publicly observed, the religious ceremonial daily commences with an Italian hymn, and after a portion of the rosary has been recited, the preacher selects a particular virtue of the Blessed Virgin's life, and presenting it to his hearers for their imitation, generally reminds them that unless they endeavour to copy in their lives, the virtuous model set before them by the mother of our Saviour—their devotional offerings will be as unacceptable to her, as to her Divine Son, and of no avail to themselves. Then closing his discourse with some examples of the great advantages derived by those, who were truly devout towards God's Holy Mother, he terminates with an appropriate extemporary prayer. The Litanies, and Tantum Ergo, &c., are then chaunted, and

the Eucharistic Benediction concludes the ceremony. This is a favourite devotion with the Romans, and is finally concluded at the end of the month, by a grand and extraordinary display of lights, whereby the effigy of the Madonna is splendidly illuminated. Among the more fervent devotees, a general confession and communion are the most important, as well as the final acts of a well observed "Mese Mariano."

Wonderful devotion was recently evinced by the Roman people during the solemn novenas, for the purpose of averting the dreaded scourge of the cholera-morbus, and which were ordained to be kept with extraordinary solemnity before the ancient effigy of the Madonna di San Luca (a portrait of our Lady, supposed to have been painted by the Evangelist St. Luke,) preserved ever since the sixth century, in the Basilica of St. Mary Major's.

This spacious Temple was crowded from morning till night, and so great was the number of communicants, that the Pope himself coming privately one day to celebrate mass, had to distribute the Holy Eucharist to about 2000 persons, with his own hand, in the Church. Groups of high-born and delicate females, clothed in mournful attire, might be seen walking barefooted through the streets leading to our Lady's Sanctuary on the Esquiline, and the earnest cries and supplications of the women and children to Heaven for protection, indicated a deep sense of the awful and

mpending calamity, whereof many shortly after were destined to become victims. It would, however, require a pen less unpractised than mine, to describe with effect, the numerous instances of uncommon fervour, as well as the various penitential processions of all ranks and sexes, which I witnessed on this melancholy occasion.

It has been observed by many travellers, without knowing the cause, that the most revered effigies of the Blessed Virgin in the Roman churches are crowned with golden diadems. This is owing, in great measure, to the munificent piety of an Italian nobleman, Count Alessandro Sforza, who, about two centuries ago, bequeathed a considerable sum of money for this special purpose.

The canons of St. Peter's were appointed the executors of the testator's will, and, from the date of the legacy, up to the year 1791, from a printed catalogue now in my possession, it appears that the chapter of the Vatican Basilica, have encircled with coronets of gold, no less than 250 of the most venerated Madonnas in Rome and other parts of the world.

A silver heart, however, is the usual votive offering among the Romans, and to me it appears the most beautiful exterior expression of internal piety that can be imagined. It certainly struck my eye, as a foreign observer, to be more appropriate and less revolting than the waxen arms, legs, and skulls, I had seen sus-

pended near shrines and altars, in the more southern parts of Italy.

The numerous “*ex voto*” offerings, which everywhere surround the pictures and statues of the saints, bear testimony to received benefits acknowledged by grateful love, as the poet beautifully remarks :

“ These crowded offerings as they hang,  
In sign of misery relieved ;  
Even these without intent of theirs,  
Report of comfortless despairs,  
Of many a deep and cureless pang,  
And confidence deceived.”

*Wordsworth.*

In almost every shop or dwelling in Rome, is to be found an image of the Blessed Virgin, with our Infant Saviour, before which, the devout will seldom pass without saluting them with respect, and many a poor artizan would rather go to bed supperless than not have wherewith to purchase oil for the lamp of his Madonna. Oftentimes I have met with companies of men and women returning to their homes after the labours of the day, reciting the rosary together, or singing alternately the praises of that pure and immaculate Lady, “our tainted nature’s solitary boast.”

At eventide, especially in summer, after listening to the simple strophe : “*Evviva Maria ! e Chi la creò,*” which the people are so fond of chaunting before their lamp-illuminated Madonnas in the public streets, I

have sometimes been induced to exclaim, with our English poet :

“ O Virgin Mother of our gracious Lord !  
 Thou, at whose shrine all kings, all nations bend,  
 Mother of mercies, who thine aid doth lend,  
 To lips which hail thee with the heart’s accord !  
 Solace of sinners, loadstar ever nigh,  
 Whose saintlike feet the serpent’s head have crushed,  
 How much I love, when all rude winds are hushed,  
 And silverie moonbeams light the motlie skie.  
 Beneath high heaven’s blue vaulted canopy,  
 In hallowed stillness to invoke thy aid,  
 And feel my cares released, my sorrows fly,  
 For but to hail thee once, O Spotless Maid !  
 Seems a bright ray of hope in realms on high,  
 Where pain dissolves in joys that never fade.”

*Forster’s Circle of the Seasons.*

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#### LETTER THE SIXTH.

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“ Quacumque ingredimur in aliquam historiam vestigium  
 ponimus.” *Cicero de Fin., L. 5.*

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THE Roman orator, in the above quoted words, alluded to his sojourn at Athens, while pursuing his studies in that renowned capital of Greece ; and you,

I presume, after reading this letter, will consider me justified in similarly asserting that, in Rome, the capital of Italy, the studious pilgrim can scarcely move a step without meeting with some historic record.

It was remarked by a distinguished poet and philosopher of Germany,\* that Rome may be considered as a sentimental world apart from this material world, which, without the former, would be no more than a mere desert.

Another no less distinguished philosopher and poet, of our own country,† seems also to have had this venerable city, in view, when he composed the following beautifully descriptive lines :—

“ The spirit of antiquity—enshrined  
In sumptuous buildings, vocal in sweet song,  
In picture speaking with heroic tongue,  
And with devout solemnities entwined—  
Strikes to the seat of grace within the mind :  
Hence forms, that glide with swan-like ease along ;  
Hence motions, even amid the vulgar throng,  
To an harmonious decency confined ;  
As if the streets were consecrated ground,  
The city, one vast temple—dedicate  
To mutual respect in thought and deed ;  
To leisure, to forbearance sedate ;  
To social cares, from jarring passions freed,  
A nobler peace than that in deserts found.”

\* Goëthe.

† Wordsworth.

In fact, within the storied walls of this “ City of the Soul,” the youthful student need never be at a loss for company, provided a little learning has made him conversant with her past and present history: that is to say, with the annals of Regal, Republican, Imperial, and Papal Rome. The monumental and traditional grandeur of the past, united with the multifarious and interesting scenes of the present, daily offer to the mind of the religious traveller, abundant matter for edifying contemplation, and intellectual aliment. An indefinable pleasure may be also felt by the eclectic philosopher, in examining the records of ancient wisdom, or folly, here accumulated; and in meditating on the results of various eventful enterprises, whereof almost every stone on which he treads still presents him with visible traces.

The painted pyramids and obelisks of ancient Egypt, rising amid the circular pillars and vaulted domes of modern Rome—antique marble columns supporting the miserable hovels of fishmongers and salad-venders—dunghills and palaces, with ancient ruins still serving as foundations for the erection of modern edifices, may be cited among the strictest objects of attention.\*

\* The remains of the Temple of Pallas, proximate to Nerva's Forum, and the portico of Octavia in the Fishmarket are here alluded to. A recent archaeological writer has numbered 6067 antique marble pillars existing in the different public and private edifices of the City.—Fanstino Corsi, *Delle Pietre Antiche.* Rome, 1833.

In one district of Rome, you will find the ordinary noise and bustle of a large European city; and in another quarter you may notice the silence and desolation of an African wilderness. Shorn and barelegged ~~monks~~, contrasting with English, French, and Italian dandies, displaying in the Corso, the newest invented paraphernalia of fashion, and the dignified, as well as picturesque costume of the East, confronted with the effeminate and weathercock habiliments of Northern civilization, are also to be enumerated among the multifarious contrasts that frequently strike the eye of the foreign observer.

A quiet monastic air is at all times discernible in the old, while a graceful, pensive modesty, pervades even the features of the young;—and were the passing looker-on, merely to remark the variegated habits and discipline of this great, though thinly peopled city's inhabitants, together with the general uniformity of faith, adopted by the different lay and religious communities, he might, peradventure, compare Catholic Rome to the Queen (mentioned in holy writ), clothed in a garment of golden tissue, and surrounded with variety;—or, detect, perchance, in the mystic septenarian number of colours observable in her attire, another appropriate parallel in that most beauteous phenomenon of nature—the rainbow.

Rome is, also, if I mistake not, the only city wherein

the sepulchres of the dead have been converted into habitations for the living.

The sepulchre of Alexander Severus was lately the residence of a farmer, and his family. The tomb of Augustus is now a theatre; and the Mausoleum of Adrian has long become the dwelling of soldiers, state prisoners, and galley slaves.

A circular edifice, supported by a square plinth, seems to have been the favourite form given by the ancient Romans to the sepulchral monuments of their illustrious dead; as for instance, besides the before-mentioned, may be cited the tomb of Plautius, on the Via Tiburtina, and that of Cecilia Metella, on the Appian Way:—the former long served as a frontier fortress to the townsmen of Tivoli, upon the confines of whose territory it is situate; and the latter, much nearer Rome, was, for some time, the stronghold of outlawed chieftains and highway robbers, until Sixtus the Fifth dismantled its castellated battlements. Notwithstanding the corroding tooth of time, and the still more destructive hand of barbarian violence, this old majestic structure is still in a state of wonderful preservation, owing, doubtless, to the compact strength of its walls, the uncemented masonry thereof, being in some places no less than thirty feet thick! So solid, and withal, so beauteous an edifice, seems to have been designed for the purpose of outliving time, and of everlastingly per-

petuating, if possible, the memory of a beloved wife, by a disconsolate husband.\* The Roman who could raise this noble monument of conjugal love, was, nevertheless, called the gold-thirsty Crassus; and his wealth alone, in the heterogeneous triumvirate, whereof he became a member, counterbalanced, it would seem, the fame of Pompey and the genius of Cæsar.

Of all ancient Rome's existing sepulchral monuments, however, that of Adrian, if not the best preserved, is, I think, the most eventful and interesting.

While traversing the Ælian Bridge, during one of my evening walks to St. Peter's, an antiquarian friend, whom I accidentally met on his way to Adrian's Mausoleum, at present metamorphosed into the Castle of St. Angelo, kindly favoured me with the following details respecting this imperial memento of mortality.

The Colossal Mausoleum, which Adrian erected exclusively for himself and family, was terminated six years before his death, which happened in the year 138 after the birth of Christ. It was originally a building of three circular stories, terminating in the

\* Cecilia Metella—the daughter of Quintus Creticus, was married to Crassus the rich triumvir, who so miserably perished with his legions, in an expedition against the Parthians. The King of the latter, it is said, after ordering the head of the slain General to be cut off, and filled with melted gold, out of contempt for his notorious avarice, ironically exclaimed: "Now satiate thyself, O Roman, with the pelf, whereof, whilst living, thou wast so insatiably covetous!"

shape of a cone, whereof the quadrangular base covered an area of about 1000 feet in circumference.

Profusely ornamented with pillars and statues of marble and bronze, this otherwise cheerless and silent dwelling of the dead, was formerly looked upon as one of the most sumptuous and splendid edifices of Cæsarian Rome.

Although comparatively little now remains of its pristine grandeur, among its acknowledged ornamental decorations still existing, the celebrated Barberini Faun (at present in the Royal Museum of Munich), the twenty-four beautiful Corinthian pillars of Phrygian marble, in St. Paul's Church, on the Ostian Way—the gilt bronze pine apple, as well as two peacocks of the same metal, in the Pope's garden of the Vatican,—and St. Peter's superb baptismal font, made from the porphyry urn that once contained Adrian's ashes, may serve as specimens of the taste, magnificence, and vanity, displayed by the imperial architect in the erection of this funeral pile.

Of the ancient building, only the plinth and a portion of the first story, composed of large un cemented blocks of peperino, at present remain. A portion of the cylindrical staircase, or inclined plane, which led from the highest to the lowest compartment of the Mausoleum, may also be seen by torchlight, still paved with Mosaics in tolerable preservation. The vault destined to receive the sarcophagi of the

Imperial Family, was accidentally discovered only a few years ago, by Major Bavari, one of the officers of the modern garrison. Before entirely clearing away the accumulated soil and rubbish, whereby it had been for so many ages concealed, no less than 1200 cart-loads of earth were excavated therefrom by the galley-slaves attached to the castle. On this occasion it was also ascertained that the old entrance to the Mausoleum fronted the bridge. The sepulchral inscription of Adrian, his wife Sabina, and other members of their family, here found, may be seen in Gruter's collection, cc. 111.\*

In the sixth century, owing to its strong and advantageous position on the banks of the Tiber, the Æolian sepulchre was turned into a citadel, and was successively occupied by Gothic, Greek, and Roman garrisons, commanded by Vitiges, Totila, Narses, and Belisarius. The last-named, while besieged in it by the Goths, on one occasion, ordered his soldiers, in want of ammunition, to throw down the pillars and statues from the upper parts of the building upon the heads of his assailants.

In the ninth century it was called the Fortress, or, Rocca di Crescenzo, from a Roman tyrant of that name, who, after a long struggle, surrendered it to the

\* Procopius de Bello Gothicō.—Beschreibung der Stadt Rom Von Plather und Bünsen.

third Emperor, of the name of Otho. Later, several Pontiffs added considerably to its fortifications. Alexander the Sixth, for instance, erected on its summit the square tower, called from his family name, "La Torre Borgia," and, moreover, connected the Castle with the Vatican Palace, by means of a covered gallery, half a mile in length, in order the more easily to take refuge within its safer walls.

Our countryman, Adrian the Fourth, and several other Popes, were also more than once obliged to seek an asylum within its bulwarks, either from the dreaded violence of their rebellious subjects, or from the hostile fury of foreign foes.

The military possession of Castle St. Angelo, during the recent political vicissitudes of the Italian Peninsula, was successively disputed and obtained with wonderful rapidity, by Roman, Neapolitan, French, and German troops.

To visit the Citadel, a special permission must be obtained from the Governor, whose apartment in the "Torre Borgia," contains some interesting fresco paintings by Piero del Vaga and other artists of the Roman school.

At my last visit, in 1837, the garrison was composed of about 1500 men, who had to reinforce all the police and military stations of the city. About twenty state prisoners were then confined in the castle. The summary of many a woeful and tragic tale

might, I think, still be deciphered upon its dungeon walls.

The blood-stained cell of Cardinal Caraffa, for instance, who was strangled in it for the crime of high-treason, by order of his uncle, Paul the Fourth, doubtless contains the names of many equally illustrious, though less unfortunate, delinquents.

Among other celebrated prisoners, more recently, confined here, may be mentioned Count Cagliostro, Cardinal de Maury, and Father Ricci, General of the Jesuits. I was also shown the cell wherein the son of Lucien Bonaparte was recently confined during his trial for murder: he was found guilty, and condemned to death by the proper tribunal; but owing to the influence of his uncle, Cardinal Fesch, and other powerful friends, his sentence was commuted by the Pope into that of perpetual banishment.

To Castle St. Angelo, other and more sacred recollections are also attached. There existed formerly an antique chapel of St. Michael, which, owing to its elevation on the summit of the Mausoleum, was denominated "Inter Nubes" by ecclesiastical writers in the middle ages. Under the Pontificate of Pope St. Gelasius, towards the end of the fifth century, this cloud-capped sanctuary was dedicated to St. Michael, in consequence, it is supposed, of the celebrated apparition of the Archangel to a Bishop of Siponto, who was admonished in a dream to build a church on Mount

**Garganus**—at present called **Monte Santa Angelo**, in **Apulia**.

In imitation of this **sanctuary**, the famous **Church of St. Michael** at **Land's End**, in **Cornwall**, was erected upon the **summit of a lofty rock**, overlooking the **sea**, during the **reign of William the Conqueror**.

In **Rome**, there are no less than **five** very **ancient** **churches** dedicated to **St. Michael**; and it is a **question** among **antiquaries**, whether the old **collegiate church** of **St. Angelo**, in **Pescheria**, was not the **first** erected here in consequence of the **Bishop of Siponto's** **dream**.

Towards the end of the **sixth century**, **St. Gregory**, after his own **vision**, built another in the **Borgo Pio**, between the **Castle** and the **Vatican**; **Charlemagne** also in the **eighth century**, erected a **church** to the **Prince of the Angelic Hierarchy** in the **Borgo St. Spirito**.\*

The before-mentioned **Otho**, contrary to his **plighted faith**, put his **prisoner Crescentius** to **death**. At length, touched by **remorse**, the **Emperor** threw himself at the **feet** of a **hermit** (**St. Romuald**), then universally

\* The **Church** erected by **Charlemagne** is called **San Michele**, in **Saxia**, and as one of the **ascents** to it is composed of **thirty-three steps**, it was formerly a **custom** among **devout pilgrims** to **ascend them on their knees**, in honour of the **thirty-three years**, our **Divine Redeemer** passed upon **earth**. Not far from **St. Michele**, in the **Piazza Rusticucci**, is another small **Church**, called **St. Lorenzulo**. Although it only dates from the middle of the **twelfth century**, I have thought it worthy of notice, as its **interior** resembles in **shape** the **ancient Basilicæ**. It was moreover repaired by an **English cardinal**, **Thomas Parnel**, in **1417**.—**Martinelli Roma ex ethnica sacra**.

revered for sanctity, and confessed his crime. Among other expiatory deeds, this holy man enjoined the penitent Monarch to go barefooted on a pilgrimage to St. Michael's Sanctuary, in the kingdom of Naples.

During a plague, which devastated Rome in the year 593, in order to appease the Divine anger, Pope St. Gregory the Great, accompanied by the clergy and people, processionally carried the miraculous effigy of the Blessed Virgin (painted, according to tradition, by the Evangelist St. Luke), from St. Mary Major's to St. Peter's, Basilica. While crossing the Ælian Bridge, in the midst of his supplicating flock, the hopeful Pontiff beheld in a vision, the Archangel Michael alighting on the summit of Adrian's Mausoleum, in the act of sheathing the avengeful sword of Divine wrath, denoting, thereby, that the pestilence had ceased. In memory of this event, a bronze statue, representing the Archangel in the attitude just described, is still conspicuous on the summit of the Borgian Tower, and hence is derived the etymology of this castled tomb's denomination of *Sant' Angelo*.\*

\* In the year 1836, I witnessed the Great St. Gregory's 256th successor—the reigning Pontiff Gregory the Sixteenth, accompanied by his clergy and people, following in devout procession, the same revered effigy of the Madonna di San Luca, and endeavouring to avert, through the intercession of the Blessed Virgin, mother of God, the dreaded contagion of the Cholera Morbus, which then menaced Rome. The original statue of the Archangel in marble was replaced by another in bronze, under the Pontificate of Benedict the Fourteenth, and may still be seen in the interior of the Citadel.

The vaulted summit of Castle Sant' Angelo is bomb-proof, and occasionally serves as a platform for the exhibition of fireworks, denominated *La Girandola*. The latter is usually exhibited twice a year, at the expense of Government.

The original design of the Girandola, it is said, was given by Michael Angelo, though subsequently improved upon by Bernini and others.

The principal explosions, or "Scappate," as the Romans call them, which occur at the commencement and close of the fireworks, are each formed by means of 4,500 rockets let off at once, and arranged so as to fall down in a shower of fire upon the whole circumference of the Fort. Without being present, it is not easy to form an adequate idea of this imposing spectacle. The flashes of light bursting at intervals, through the clouds of smoke, glitter upon the Tiber's yellow waves, and reflect upon the heads of countless multitudes crowded upon the bridge, the squares, the streets, and houses of the vicinity. The continual roar of the batteries and cannon of the castle, also add considerably to the awful grandeur of the scene ; and the final terrific explosion of the Girandola, may, I think, without hyperbole, be compared to the volcanic burst of a violent eruption from the burning craters of Mount *Ætna* or *Vesuvius*.

Continuing my lonely course of observation between the Castle and the Vatican, my attention has often been

attracted by two or three remarkable buildings situate in that part of the Borgo Nuovo called Piazza S. Giacomo Scossa Cavalli. The small but ancient church dedicated to St. James, contains two singular monuments of sacred antiquity. The first is a marble table whereon our Redeemer was placed at his presentation and circumcision in the Temple. The other monument, according to an inscription, was the altar whereon Abraham prepared to offer up his son Isaac in sacrifice.

The Empress St. Helen transported these memorials with other relics, from Palestine to Rome; and the horses laden with these sacred treasures (according to Martinelli), on reaching this spot, became restive, and refused to advance further. Hence the origin of the term Scossa Cavalli, whereby the Church and adjoining Square are still distinguished.

The Ospizio degli Eretici Convertiti, opposite the Church of San Giacomo, is a vast building, of admired architecture, designed by Balthazar Peruzzi. It was formerly the abode of the celebrated Cardinals Spinelli, and Bibiena. Charlotte Queen of Cyprus, Raffaele, the prince of Painters, and several other illustrious personages, are also said to have paid the debt of nature beneath its roof, which now serves, or ought to serve, as an asylum for proselytes to the Catholic faith.

The Old Palace of the English Embassy, also fronts the before-mentioned square in the Borgo Nuovo. It is a large stone-built edifice, of simple architecture,

designed by Bramante. When Cardinal Campeggio returned from his legation concerning the well-known divorce in England, this palace was presented to him by King Henry the Eighth, as a mark of his esteem. Subsequently it was converted into an ecclesiastical academy. Later, it became the residence of different princely proprietors, and now belongs to one of the Dukes of the Terlonia family, the most opulent bankers of Rome.

The last British Ambassador who resided here was John Drummond, Lord Castlemain, and Earl of Melfort, for some time previously one of James the Second's Secretaries of State for Scotland. He was subsequently created Duke of Melfort, by the same monarch, after his abdication, at St. Germain's in France.

Need I observe, ere concluding this letter, that the want of an accredited ambassador at the Papal Court, is greatly felt by the English residents of Rome? One out of many sad examples that have occurred, in my time, may, perchance, be as good as any other answer to the question, and best serve, withal, to bring the inconvenience complained of, more pointedly home to the reader. An altercation, I may here, before-hand, observe, in the vestibule of the Sixtine Chapel, during the Holy Week, is almost as common an occurrence as a quarrel on Sunday morning between the Irish and the Police of St. Giles's, in London: To assault a sentinel on duty is no trifling offence. Pray what penalty would

be incurred by a foreigner who should dare to create a disturbance in the royal presence, at Windsor, or St. James's ? Upon this side of the Alps, however, by the countescension of the authorities, nobody, it seems, is in the wrong. The Swiss Guards are applauded for having done their duty, and the English offenders—the peace disturbers of the sacred dwelling of the Pontiff—are apologised to, for having been roughly treated ; or, at most, are locked up for an hour or so, and then liberated. But one of our countrymen, I remember, not long ago, was less leniently dealt with.

For attempting to force his way into the Pope's Chapel, despite a prohibition to the contrary, after the service had commenced, Mr. N— was arrested, though not till some blows, during the scuffle, had been exchanged on both sides. Then several of the offender's countrymen, among the bystanders, undertook his rescue : but, the Swiss guards, with extended halberds, managed to keep their assailants at a respectful distance. Thus they succeeded in carrying off their prisoner ; and, if report speak true, confining him also, for want of better security, in a coal-cellar. Hence he was paraded from prison to prison, and kept under arrest during three days.

In the mean time, application was made by English friends for his release, to the Pope's Major-domo, but he could do nothing, as the prisoner was no longer within the boundaries of his jurisdiction. The Governor

of Rome was then applied to ; and, he answered, that legal cognizance was first to be taken of the nature of his offence. The applicants then resolved upon sending an express to Lord Burghersh, at that time British Plenipotentiary Minister at the Court of Florence : but, before an answer arrived, this delinquent “ *jurisdictionis nullius* ” obtained his emancipation from “ *durance vile*, ” solely by the influence of a Roman banker !

Ambassadors are sent by Her Majesty’s pure reformed Christian Government to Infidel Nabobs, Idolatrous Rajahs, and Mahometan Sultans ; yet, a British Minister was, up to a very recent period, if he be not still, exposed to the danger of a “ *Præmunire*, ” if he dare to correspond with the first of Christian Bishops, who is, at the same time, the Sovereign of a no inconsiderable state.

It is an old standing evil, you may, peradventure, remark, and must be borne with, until John Bull, in Parliament, is bullied out of a few more absurdities existing in his home and foreign policy.

The Whig liberality of the Melbourne Cabinet, I hear, has been strongly, though vainly, solicited for a removal of this grievance ; and, some future Tory administration will probably have the merit of abolishing this diplomatic anomaly, which, in this unprejudiced, enlightened, and reforming age, has too long existed between the Governments of Rome and Great Britain.

## LETTER THE SEVENTH.

“Siede un Tempio il piu bello e meglio adorno  
Che vede il Sol fra quanto gira intorno.”—*Ariosto.*

The Vatican Basilica has long been the favourite goal of my solitary walks, affording as it does so exhaustless a theme for sublime and pleasing meditations. Even at the distance of twenty miles, when viewed from any of the Latian or Sabine mountains, its cross-surmounted dome is seen towering in isolated majesty above the wide-spread city of the Seven Hills. The believer and the infidel—the Christian and the Jew, gaze upon it—if not with equal respect, at least with equal admiration ; for the former feel within it the presence of the Deity, and the latter acknowledge that a nobler substitute for the fallen Temple of Jerusalem has never yet been raised to the God of Israel. Gibbon and Forsyth—De Lalande and Stolberg, are enthusiastic in its praise. The faculties of Byron's vast and capacious mind used to become enlarged in contemplating this stupendous edifice, and the sceptical Dupaty confessed that a visit to St. Peter's Church sufficed to fix his thoughts on God and eternity.

On approaching towards St. Peter's according to my custom, a little before the decline of day, and entering upon the grand area, which serves as an unrivalled vestibule to its lofty portals, a crowd of interesting recollections not unfrequently come across my mind.

Like Johnson amid the ruins of Iona, I envy not the traveller who can tread this hallowed soil without feeling his breast glow with enthusiasm—or look upon the Christian monuments, whereby he is surrounded, and not experience warmer sentiments of piety and devotion: “*Movenatur enim*,” to use the words of the prince of orators, “*locis ipsis in quibus eorum quos diligimus, atque admiramur adsunt vestigia.*”

In fact, every Catholic pilgrim must surely feel some devotional excitement when he gazes, for the first time, upon the eventful spot, sanctified by the gory footsteps of the Apostolic founders of his creed—the ground that served as a battle field wherison their sincerity was tried by the fiery sword of persecution; and when he recalls to mind the heroism here displayed in suffering for the name of Christ, he will contemplate with deeper interest, the tombs, the shrines, and altars, raised as trophies of Christian victory in the grandest Temple ever erected to the God of Martyrs.

The open space before St. Peter's, as well as the *Basilica*, were formerly the site of the circus of Nero, and of the gardens of Agrippina. After destroying nearly two-thirds of Rome by fire, in order to divert

the public odium of this crime from himself, the Emperor charged it upon the Christian inhabitants of the City. In consequence, thousands of these innocent victims were hither brought, and put to the most cruel death. The barbarities exercised towards them, as related by a pagan contemporary witness, are of the most heart-rending description.

According to the Roman annalist,\* some were covered with the skins of wild beasts, and then torn to pieces by dogs ; others, affixed to crosses, were daubed with pitch and other combustible materials, and then set on fire, by the tyrant's order, to illuminate the gardens during his nocturnal debaucheries ; while the imperial monster himself, dressed as a charioteer, occasionally sallied forth to join in the riotous games of the circus. So numerous were the Christian victims here immolated, that Pope Pius the Fifth was accustomed to remark, that every particle of earth within the area before St. Peter's Church had been consecrated and imbued with martyred blood.\*

The Catholic traveller, therefore, whose soul fondly sympathises with every memorial of the joys and sorrows, the combats and triumphs, of his forefathers in faith, will here feel inclined to kiss the very earth with reverence, and, like the Jewish pilgrim of old, take the

\* Tacitus. (Ann. L. xv. § 46.)

\* Gabutius. Vita S. Pii Quinti, P. M.

shoes from off his feet, for the ground whereon he stands is holy.

The obelisk, likewise, which rises in the centre of the piazza, supports an object worthy of peculiar religious respect; for within the bronze cross, on its summit, is enclosed a portion of the identical wood whereon our divine Redeemer expired for man's salvation.

To this circumstance the following inscriptions on the plinth allude

Ecce crux Domini,  
Fugite partes adversæ,  
Vicit Leo de Tribu Juda.

Sixtus. Quintus. Pont. Max. cruci invictæ  
Obeliscum. Vaticanum—ab impura  
Superstitione. expiatum—justius  
Et Felicius consecravit. An. MDCXXXVI.

Christus vincit—Christus regnat—  
Christus imperat—Christus ab omni malo  
Plebem suam defendat.

Sixtus V. Pont. Max. cruci invictæ  
Obeliscum. Vaticanum. ad apostolorum  
Limina operoso labore, transtulit. An. 1586.

The various vicissitudes of this superb trophy of the cross must render it, I think, highly interesting to the eye of every beholder. The Vatican obelisk is an entire block of red granite, and measures one hundred and twenty feet in height. It was first erected before

a Temple of the Sun, to which luminary it was dedicated by King Nuncoreus, or Pharaoh, the successor—or, as some maintain, the predecessor—of Sesostris in Egypt. The Egyptian monarch commanded his own son to be fastened to the top thereof, according to Pliny, in order that the workmen might raise the obelisk upon its pedestal with greater care. After the lapse of several centuries, it was brought from Heliopolis to Rome, by order of the Emperor Caligula, and subsequently formed the principal ornament of Nero's Circus. By the last named Emperor it was consecrated to the memories of Augustus and Tiberius, as the following ancient inscription, still visible at the extremity of the shaft, testifies :—

“ *Divo. Cæsari. Julii F. Augusto. Tiberio  
Cæsari. Divi Augusti F. Augusto. sacrum.*”

Finally, Pope Sixtus V.\* had the obelisk removed to its present situation in honour of the cross, and a modern poet has made this singular monument record its own various consecrations in the following epigram :—

“ *Ægyptus Soli; binis me Roma dicavit  
Augustis; sacra tu, Pie Sixte, cruci.*”

The fifth Pontiff of the name of Sixtus, who, I think, may be justly compared, in the grandeur of many of his enterprises, to the Egyptian Sesostris—the Grecian

\* Sixtus V., during his short reign of five years, raised five of the twelve obelisks which at present adorn Rome.

Alexander, and the Roman Augustus, was some time at a loss to find a man capable of executing his design respecting this obelisk. The plans of five hundred architects and engineers were first examined by the Pope's Council ere that of the celebrated Domenico Fontana obtained the preference. To disengage the obelisk from the earth wherein it lay buried, near the Spina of the Circus, and to remove it to its present situation, about three hundred paces off, required the employment of forty machines, (each of fifty-two horse power,) eight hundred men, and one hundred and sixty horses during four months, at an expense of about 40,000 crowns.

Notwithstanding Fontana's acknowledged skill in mechanics, the undertaking, it is said, nearly failed, owing to the extreme tension of the cordage. Silence, under pain of death, had been proclaimed among the assembled crowd during the operation. In this emergency, however, a Genoese mariner, named Bresca, called out to the engineers to throw water upon the ropes. This happy suggestion was immediately attended to, and the erection of this ponderous mass of 963,537 pounds, Roman weight, to its destined situation upon the backs of four bronze lions, was accomplished amid the deafening acclamations of the exulting multitude.

The officious monitor, who had been arrested by the guards, instead of being put to death, was promoted to

the rank of Captain by the Pope, who, moreover, conceded to him several lucrative privileges, which are still enjoyed by his descendants. The latter, for instance, who reside at St. Remi, enjoy the exclusive right of furnishing the Papal Chapels, and the principal Churches of Rome, with palm branches for the processions on Palm Sunday.

The Vatican obelisk, which has the advantage of being entire, is without hieroglyphics, and is also inferior in size, and perhaps antiquity, to that near the Lateran Basilica. The latter was brought from Thebes by Constantine the Great, to adorn the Roman Circus Maximus, beneath the ruins whereof, about two hundred and fifty years ago, it was discovered broken into three parts. Pope Sixtus, who had rewarded Fontana's success with a knighthood, and a pension, again encouraged him to try his skill in another similar, though, perhaps, less arduous attempt. The architect immediately set about one thousand men and horses at work, and gradually succeeded in raising and joining the enormous fragments together upon the granite plinth prepared for their support. The apex of the shaft, he surmounted with the Pontiff's armorial bearings—three hills and a star of bronze, to serve as a pedestal to the revered emblem of man's redemption. From the base of the plinth to the summit of the cross this majestic monument measures one hundred and eighty-eight palms in height ; and, according to one of its hierogly-

phic inscriptions interpreted by Champollion, its original author was the famous Thoutmosis, the fifth Pharaoh, or King of the Eighteenth dynasty, that reigned in Upper Egypt. This Lateran obelisk, therefore, was probably gazed upon, 3000 years ago, by the Israelites during their journey through the land of bondage. Once sacred to Jupiter Ammon in Thebes—the City of one hundred gates, and now, like its Vatican neighbour, consecrated to the cross in the City of four hundred Churches, both of these historic records will probably remain in a foreign land for ages to come, as astonishing memorials of that primeval race of men, whose stature was proportionally as gigantic, no doubt, as their monuments of art.

On either side of the Vatican obelisk, two magnificent fountains throw up immense quantities of water, supplied by an aqueduct extending about forty miles in its course from the Lake of Bracciano to Rome. Paul V., it is said, expended no less than 400,000 crowns upon this hydraulic enterprise. During the solemn stillness of night, the solitary wanderer hears himself invited by the voice of many waters to reverie. How pleasing it is to pensive minds to listen to St. Peter's bell, tolling its low deep-toned melody in unison with the liquid music of the falling rills beneath the starry and azure canopy of an Italian sky, especially—

“ When silver edges the imagery,  
And the scrolls that teach us to live and die.”

It was here, I ween, the last minstrel observed the moon in her zenith, while her

“ Virgin light so pale and faint  
Shewed many a prophet and many a saint ; ”

For the winding colonnade of the piazza is adorned with nearly two hundred colossal statues of Christian and Jewish heroes—to whose stature the radiant moon-beams seem to give an additional air of imposing grandeur.

The fountains' chrystal jets falling into the vast concave receptacles of Oriental granite beneath, appear to assume a purer transparency as they glitter in the lunar rays, whereof the softened radiance impress also upon the pillared avenues and majestic portals of the Vatican, an air of beauteous grandeur and solemn magnificence, that seem to belong to another world. The lonely stranger gazes absorbed on the fancied unearthly scene, or he is transported in imagination to the enchanted fabrics of an eastern tale. But who can do justice, in a description, to a view of the Vatican Basilica, by the light of a full summer moon, in this southern clime ? Perchance, a poet :—

“ A lovelier purer light than that of day  
Rests on the hills : and oh, awfully,  
Into that deep and tranquil firmament,  
“ St. Peter's high cross and dome ” rise serene !  
“ The Pilgrim ” on the outer steps partakes  
The stillness of the solemn hour ; he feels

The silence of the earth—the endless sound  
Of flowing waters soothes him ; and the stars  
Which in that brightest moonlight well nigh quenched,  
Scarce visible, as in the utmost depth  
Of yonder sapphire infinite are seen ;  
Draw on with elevating influence  
Towards eternity—the attempered mind  
Musing on worlds beyond the grave—he stands,  
And to the Virgin Mother silently  
Breathes forth her hymn of praise.”—*Wordsworth.*

Pausing on the steps which lead to the portico of the Basilica, I sometimes reflect on the devotional fervour of the powerful Emperor and mighty Monarch who so reverently ascended them on their knees. Charlemagne, according to Baronius, in the presence of one thousand bishops, assembled in Rome for a General Council, kissed every step (thirty-three in number) out of respect for the Limina Apostolorum, or Threshold of the Apostles. A similar act of respectful humility is recounted of King Pepin by the historian Eginhard.

A more appropriate situation than the gentle acclivity of the Mons Vaticanus could not, peradventure, have been selected for building the largest and most sumptuous Temple ever raised by human hands ; or, to describe it in the poet's apostrophising words :—

“ For thou, of Temples old or Altars new,  
Standest alone—with nothing like to Thee—  
Worthiest of God—the Holy and the True.  
Since Zion's desolation, when that He

Forsook his former City, what could be,  
Of earthly structures in his honour piled,  
Of a sublimer aspect? Majesty,  
Power, Glory, Strength and Beauty, all are aisled  
In this eternal ark of worship undefiled."

*Childe Harold. Canto iv.*

At some future period, as I hope to be able to publish my description of the seven **Basilicæ** and other ancient Churches of Rome, I shall then attempt to send you a full and detailed account of St. Peter's architectural magnificence ; at present, however, I can only afford to give another very limited outline, which I have borrowed from an old English tourist who visited the Church of St. Peter about one hundred and fifty years ago :—

“ You will wonder, perchance,” says Mr. Lassels,\* in the quaint style of his age, “ when you shall hear that this church is the eighth wonder of the world ; that the pyramids of Egypt—the walls of Babylon—the Pharos—the Colosseum, &c., were but mere heaps of rubbish compared to this fabric ; that it hath put all antiquity to the blush, and all posterity to a non-plus ; that its several parts are all incomparable masterpieces ; its pictures all originals ; its statues perfect models ; that the prime architects of the world

\* *Voyage of Italy.* By Richard Lassels, Gentleman. London, 1679.

—Sangallo, Bramante, Raffaelle, Michael Angelo, Giacomo della Porta, Fontana, Maderno, and Bernini, have brought it to that perfection, that the whole church itself is nothing but the quintessence of wit and wealth strained into a religious design of making a handsome House to God, and of fulfilling the divine oracle, which promised that “*Magna erit gloria domus istius novissimæ plus quam primæ.*” (Aggeus, ii, 9.)

Since Mr. Lassels wrote, considerable embellishments and improvements have been added by several Popes, of whom many might truly exclaim with the psalmist, “*Lord, I have loved the beauty of thy House and the place where thy glory dwelleth.*”

The Vatican Basilica may also be considered as a monumental proof how wonderful God is in his Saints; and while contemplating this stupendous pile, erected to the memory of two of the once despised followers and Apostles of a crucified Master, we may at the same time reflect, that the “*Golden House*” of their imperial persecutor, on the Palatine, has almost, like “*the baseless fabric of a vision,*” disappeared, without leaving more than a few scattered vestiges of its existence behind. The trophies of the Cæsars, and all the glories of the Capitol, are now outshone on the Vatican by the Throne of the successors of St. Peter, whose authority is acknowledged and revered in countries where pagan Rome’s imperial laws were either

insulted or unknown, and where even the eagles of her all conquering legions never dared to venture.

On last St. Peter's festal-day, I entered with the multitude to witness the Holy Rites performed before the Sacred Senate of Conscript Fathers, who assisted at the Divine office in vestments of gold and purple clothed. Apart, however, from the crowd, which around the High Altar thronged, I soon descended into the crypt, or subterranean church, and walked with reverential curiosity along its storied aisles.

The recollection, also, that the pavement whereon I finally knelt to pray, was the identical one so often bathed with the blood and tears of the first Christians, naturally excited pious and tender emotions within my breast. Beneath these low-roofed vaults, into which the light of day, if at all, but dimly penetrates, one may, by the aid of some glimmering lamps, pause to meditate over the sepulchral tenements of Kings and Princes, Pontiffs and Emperors. Amid the silence and gloom, however, which enveloped the funereal monuments of the Urbans, the Adrians, the Alexanders, the Othos, and the last of a race of monarchs who once swayed the British sceptre,\* a grand and striking contrast was

\* The three last Princes of the Stewart dynasty, James the Third, Charles the Third, and Henry the Ninth, (Cardinal York,) are here alluded to. A monument, designed by Canova, was erected to their memories in St. Peter's, at the expense of the British Government.

formed by the effulgent tomb of the Tentmaker of Tarsus, and the Fisherman of Galilee, whose shrines were surrounded by devout and prostrate suppliants.

Do you wish to know the cause of this phenomenon? It may perchance be best explained by a citation from the vesper hymn that I heard sung on this occasion, and which was frequently repeated by one hundred choristers, whose notes, resounding under the high-raised dome above, were solemnly re-schoed in the subterranean vaults beneath:—

“O Roma Felix, quæ duorum principum  
Es consecrata gloriose sanguine,  
Horum cruento purpurata, cæteras  
Excellis orbis una pulchritudines,” &c.

The music for this hymn was composed by the celebrated Jomelli, and not many years ago, it was the custom on St. Peter's festival to station a body of musicians within one of the circular galleries of the Cupola, in order that the voices of the singers in the orchestra beneath might seem to join in unison with the apparently celestial choirs above. But, owing to the distance, confusion occasionally broke in upon the choral harmony, and it failed of producing the desired effect.

At the close of the evening service \* in St. Peter's, when the glowing effulgence of a midsummer sun had faded into a soft and silvery twilight, subdued, how-

\* Evening service for the 29th June.

ever, still more in the Church by the clouds of incense  
which from golden thuribles in the sanctuary,

“—— Mounting, veiled the rood  
That glimmered like a pine-tree, dimly viewed  
Through Alpine vapours.”

While the solemn and sublime anthem “*Magnificat anima mea Dominum*” was chaunted in full chorus, I experienced within my soul something like what Coleridge says, he felt on entering a Gothic Cathedral, and I might also have exclaimed in the words of the same author, “I am filled with devotion and with awe: I am lost to the actualities that surround me, and my whole being expands into the infinite; earth and air, nature and art, all swell up into eternity, and the only sensible impression left me is, that I am nothing.”\*

An inside view of St. Peter’s Church from the portice, when the central gates of bronze are open towards sunset, especially in summer, is also a pleasing and withal an impressive scene.

In distant perspective, resembling the stars which stud the firmament’s Milky Way, appear the hundred golden lamps that encircle the Apostle’s tomb.

Glancing under the lofty canopy surmounting the High Altar, the eye naturally fixes itself on the painted window of the mystic dove, in the centre of the

\* Coleridge’s Literary Remains.

western tribune, through which the sun's last parting beams shed a brightness, subdued by refraction, on every surrounding object. The play of light and shade, so admirable at all times in this country, then seems to add to the colossal stature of the four gigantic bronze figures representing the principal Doctors of the Greek and Latin churches, supporting the ancient "Cathedra," or Pontifical Chair of the Prince of the Apostles.

The exterior illumination of St. Peter's Church is another electrifying spectacle, an adequate idea whereof, in mere words, is not easily conveyed, for it must be seen to be properly appreciated. At the festival of Easter, as well as on that of the two Holy and Apostolic Patrons of the Basilica, the dome of the Vatican is, as it were, twice metamorphosed into an hemisphere of light. The first illumination, which displays the architectural outline of the whole building to great advantage, is progressively executed, by 4,400 transparent paper lamps of a cylindrical form.

Great as this number may appear, the illuminations in former times, it would seem, were occasionally designed upon a much grander scale; as for instance, when Gregory XI. returned with his court from Avignon to Rome, the senate and people, to testify their joy, had the Vatican palace and Basilica, illuminated by no less than 18,000 lamps.

Excessive profusion, however, does not always pro-

duce the best effect, and the modern illumination, planned upon a more moderate scale, combines, I think, judicious economy with exquisite taste.

The San Petrini, or lamplighters, have a perilous office to perform on these occasions, and it is said, they always go to confession, and prepare themselves for death the day before the grand illumination. In fact, it is frightful to see them at work, grasping to ropes suspended in the air, several hundred feet above ground, and swinging backwards and forwards from architrave to pediment, from frieze to cornice, from capital to pillar, to arrange, in symmetrical order, their paper lanterns.

After all the minor lamps have been lighted, about a thousand other fiaccoli, or larger lamps, containing pitch, rosin, and other inflammable substances, are put simultaneously into a blaze. To effect this rapid change, 360 men are placed, suspended by ropes, at proper distances, on the surface of the cupola, with ready-lighted, though concealed torches, and, at a given signal from the belfry, usually an hour after sunset, as soon as the Campana Grande has solemnly tolled three times, the cross on the ball, surmounting the dome, first glitters into flame; the rest of the enormous fabric on a sudden seems to ignite, and then to burst, into one splendid conflagration.

A flood of vivid light, brighter than the meridian

sun, instantaneously spreads itself over the surrounding buildings and assembled multitudes. To a spectator's eye, at a distance, the effect is really magical; for not unlike an aerial phenomenon, or globe-like meteor, seemingly spangled with flaming stars, and tremulously balanced by the nightly winds, the fiery dome appears to be gently agitated within the grasp of a mysterious hand, and to hang suspended from the vast canopy of Heaven!

The solitary monastic cell wherein I am now writing this letter, overlooks the Tiber, the Castle, and the Vatican; and through the window, while seated at my desk, I behold the peerless cupola towering above the clouds. Frequently do I gaze on the huge and wondrous pile, whereof the beautiful, though vast proportions, whether seen near, or at a distance, at all times expand and elevate the soul.

The lofty and venerable abode of the Father of the Faithful, also frequently presents itself to my admiring view; and, to you, perhaps, a not unpleasing, or uninstructive lesson I might convey, had I now time to unfold the wide page of its history.

Chattard confesses that his description of the Vatican, in three octavo volumes, cost him sixteen years labour! This will not, however, appear so surprising if we reflect that independently of the Basilica, which, according to Fontana, is fifteen times larger than Solomon's Temple; he had also two chapels, as large as

churches, 22 court-yards, 12 great halls, 11,000 rooms, several painted galleries, 22 immense staircases, besides a world of minor ones, to measure and survey.

To form a proper idea of the extent and size of the Vatican, one should walk over and consider, attentively, the Basilica, with its ten cupolas (the roofs whereof may be compared to a pensile city), the immense elliptical area piazza, and winding colonnades—the interminable series of museums, galleries, and libraries—the various suites of extensive apartments, courts, offices, and gardens:—in fine, all that irregular mass of buildings denominated the Vatican, occupies, according to Tacquier, a space as large in circumference as the city of Turin.

If we calculate, moreover, the number and value of the treasures, both profane and sacred, contained within its precincts, the Vatican may, doubtless, vie in costliness and splendour, with the most celebrated fabrics of antiquity, with those of Balbec, Memphis, Nineveh, Persepolis, Palmyra, and the “Domus Aurea” of Imperial Rome.

The pilgrim, then, who has come from afar, may justly hail it, in the words of the poet, as the

—Sanctuary and home  
Of art and piety, “Vatican, Pride of Rome.”

*Childe Harold, Canto iv.*

## LETTER THE EIGHTH.

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“ La simple contemplation et le séjour prolongé de Rome peuvent tenir lieu de longues études et de beaucoup de voyages.”—*Valery, Voyage Historique.*

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IN my preceding letters, I briefly gave an account of the most remarkable institutions of charity, together with a description of the devotional habits of the Roman people; and in the present epistle, I purpose stating the result of long personal observation on some other Roman customs of a different nature.

Rome's inhabitants, as I before observed, though living under an absolute, or, despotic Government, enjoy more personal independence and real liberty, in my humble opinion, than even people living under what are called constitutional monarchies; and, although, like the other Italians of the South of Italy, the Romans be somewhat behind in improving the artificial luxuries of life, yet, their most hostile critics must admit their taste for the sublime and beautiful, in cultivating the Fine Arts, to be unrivalled.

Florence, the Athens of Italy, may perchance contest with Rome, the palm of courteous urbanity and polite literature, yet the Seven-hilled City, independently of the solemn dignity and religious splendour, becoming her former name and present station, as the Queen and High Priestess of nations, also stands at the same time pre-eminent as the seat of architecture, of painting, of sculpture, and of song.

In a city like Rome, where religion has evidently so much influence, the morals of the inhabitants must be comparatively pure: but, in making this assertion, I do not mean to insinuate that grievous instances of scandal and immorality never occur: and here I wish to advert to an erroneous notion of some modern tourists, respecting the profligacy and immorality of the Roman people.

Rome, at the same time that it is called the "City of Saints," may be said, with equal truth, to be the "Refuge of Sinners" of every clime and of every creed, and, like other large populous towns, it doubtless affords to the licentious, opportunities of satisfying their depraved appetites. Yet, with all this varied conflux of foreigners, judging from exterior appearances, I maintain (notwithstanding the Puritanic declamations of lady tourists upon cecisbeism), that the general decorum and propriety of behaviour observable among Roman females, form a striking contrast to the open want of chastity so unblushingly displayed by the

lower classes in many large towns of Great Britain.\* But, to use the words of the bard of mysterious song,

“ Non discorriam di lor, ma guarda e passa.”—*Dante*.

Protestant travellers of the Agnew School, not unfrequently find fault with the Roman Government for tolerating public amusements on the Lord’s day.

It cannot reasonably be denied that religious duties ought principally to be attended to ; but, surely, a Puritanical gloom and affected dulness, scrupulously excluding all manual labour and innocent diversion, are not essential requisites for the due observance of the Sabbath day under the Christian dispensation. “ The Sabbath was made for man, not man for the Sabbath.” Protestantism, however, has produced its Pharisees as well as its Sadducees, and, like their predecessors of old, modern sectarians attend more to the letter than to the spirit of the Divine law.

With regard to theatrical exhibitions, this is not the place to discuss their general propriety ; yet, if they be at all blameworthy, there is, I presume to think, as much guilt in frequenting them on a Monday as on a Sunday. The latter is the only day out of seven whereon the artizan, with his family, can find leisure

\* According to a Parliamentary Report, made on the motion of Mr. Buckingham, 80,000 prostitutes nightly parade the streets of London ! For further details respecting the actually depraved state of public morals,—*vide* Bulwer’s *England and the English* ; as well as *Medicina Simplex*, by a Physician.

to indulge in any agreeable relaxation from the labours of the week, while the rich man is not limited to any particular time.

Public and well-regulated amusements, on Sundays and holidays, tend to keep the poor from solitary dissipation; and may, I think, be ascribed among the causes wherefore the moral habits of the poor in Italy, generally-speaking, are superior to those of the same class in England.

“ If we think,” says a recent Protestant traveller,\* “ by closing against them all places of resort, unless it be churches and gin-shops, we shall make people moral, and consequently happy, we are egregiously wrong. I grant we may make them hypocrites and drunkards. The English certainly are the only nation in the world which looks sad on the Sabbath day.” In fine, to parody the same writer’s words: “ If, on this account, we think ourselves a more moral and virtuous people than the Romans, we are still farther in error; and I believe there is more intoxication and more iniquity committed within the closeted doors of London on a Sunday than during the whole year in Rome!”

It may not here, perhaps, be amiss to observe, that the Church of England, with all her claims to purity and simplicity, in reforming the festal rites of the Catholic ritual, has, in fact, divested them of what-

\* M‘Gregor, *Austria and the Austrians*, vol. i.

ever was really intellectual and spiritual, and retained only those customs of a gross and material nature, which, at all times, will, more or less, find their way among the vulgar and uninformed.

Christmas and Michaelmas, for instance, still keep their rank in the calendar, yet, in lieu of the celebration of the august and solemn sacrifice of the mass, as their very name imports, these occurrences are now merely remarkable for a more than ordinary consummation of beef, pudding, and geese. Shrove Tuesday and All-Hallows, also, are still to be found in the reformed catalogue of religious festivities, but, shriving, or confessing of sins, and praying for the souls of the faithful departed, as was the old Catholic practice on these occasions, have, at present, wholly given way to the bodily cravings of the living after pancakes and roasted nuts.

Under an absolute Ecclesiastical Government like that of Rome, it cannot be expected that either the military, or, commercial professions, should make a very conspicuous figure. The study of theology and jurisprudence is the high road to fortune and preferment. This career, however, is alike open to the patrician and the plebeian—the native and the stranger. Many of the first dignities, both in Church and State, are occupied by men, according to the world, of obscure birth, and even by foreigners, according to the Roman acceptation of the term. The reigning Pontiff,

and several existing Cardinals, may boast of being, from their own personal exertions, the founders of the nobility and fortunes of their families.

No person can aspire to the rank of magistrate, or, governor, of a provincial town in the Papal States, without having taken his degrees as Doctor in Laws; and, as it is presumed that his integrity may be possibly biassed, when his own interests, or, that of his kindred, happen to be concerned; it is wisely regulated that no person can become governor of the City, whereof he is a native. This magistrate is also disqualified from intermarrying with the natives, or, acquiring property within the immediate boundaries of his jurisdiction. The Ecclesiastical delegates, or, governors of provinces, are appointed by the Sovereign, and assisted by a lay council, or board, whereof the members must be selected from the most learned and respectable inhabitants of the chief towns, within the Prelate's jurisdiction.

The offices of Physician, Surgeon, Schoolmaster, and Organist, &c. in country towns and villages, are usually open to competition; and the appointment of the successful candidates must be ratified by the municipal authorities. The local magistrature, likewise, fix the amount of salary which these public officers are entitled to receive from the common fund, for their gratuitous attendance on the poor of their respective districts.

The Roman Clergy form a most learned, zealous, and exemplary body of men. They are, nevertheless, not unfrequently confounded by cursory observers, with those numerous clerical refugees, who, to better their fortunes in any way, flock to Rome from all parts of the world.

The Nobles, generally speaking, are grave, sober, unostentatious, and affable: and, although parsimonious in private life, they seem to vie with their senatorial ancestors, on public occasions, in splendour and magnificence.

The Mezzo Ceto, or middle class of society, perhaps, excel the former in literary and scientific acquirements; and, are not inferior to them in courteous urbanity to foreigners.

Among the lower classes here, as in all other countries, much ignorance, with its fatal consequences, doubtless, prevails; yet, it must also be acknowledged that numerous Roman families are to be found in the humbler walks of life, remarkable for their general information, no less than for their industry and moral rectitude. Even the poorest of the labouring classes are not so sluggishly ignorant as some tourists suppose, for I have often mixed with the crowd, and have heard sallies of the keenest wit and shrewdest observation from half-naked facchini and bonnetless salad-venders.

The principal commerce of the Romans consist in mosaics, cameos, gems, pictures, statues, and other

objects connected with the fine arts. In elaborate workmanship of the first-named compositions, they display unrivalled ingenuity and taste.

Rome also contains several woollen manufactories, but their produce, notwithstanding the marked encouragements they receive from the Papal Government, have not been able to stand in competition with the cloth of foreign markets.

Italian merchants are frequently, and in some cases justly, charged with unreasonable cupidity, and unscrupulous imposition in their dealings with foreigners. This, however, cannot be said to be a peculiar defect. Rogues and knaves are to be met with in every country. According to a Tuscan proverb, it would take three Jews to make a Florentine tradesman. Piazza Navona (the great market place of Rome), owing to the dishonest practices of the venders, is called "Piazza Ladrona." I could give you, from my own experience, various specimens of Roman knavery. The following example, however, for brevity's sake, may suffice.

Early one Sunday morning, I was frightened out of my bed by three fellows, with stentorian voices, obstreperously crying out—"News from beyond the seas!" Looking through the window into the street, I saw people as curious as myself, buying up the papers which these men offered for sale. From the hurried vociferations of the venders, and the eagerness of the purchasers at that unusual hour, I concluded that some

important intelligence had arrived. It may, said I to myself, peradventure, relate to the burning of Constantinople ; or, who knows whether London or Paris may not have been swallowed up by an earthquake ! After purchasing the paper, I discovered that this extraordinary news from beyond the seas, referred to an event only 157 years old !—A sacred image, it stated, having been carried away by the Moors, in 1681, was rescued from them, and subsequently deposited for greater security, in Madrid, where it is still to be seen.

To return to the exorbitant prices sometimes demanded by artists and shopkeepers in Italy : foreigners in many cases, may attribute their being duped to their ignorance of the customs of the people. Italian merchants scruple not to ask their own countrymen, twice, or three times more than they expect to receive. In fact, this practice is so prevalent, that an honest dealer who should ask no more, at first, than the real value of an article for sale, would scarcely be credited.

The English custom of fixed prices is now gaining ground in many places : much, however, might be said against imposition committed even in this way.

The most prominent defects in the Roman character appear, as far as I have been able to judge, to be a passion for games of hazard, especially the lottery, and a fondness for theatrical amusements and vain display.

To be able, for instance, to show themselves in an

open coach in the Corso, or in the Villa Borghese, on festive occasions, some poor families sacrifice, it would seem, not a few of the exigencies and comforts of domestic life. I knew a man who gained a livelihood by selling old books, content to take his sorry meal at his stall in the open market place ; yet, on holidays, he would manage to exhibit himself in a carriage, with livery servants, and drive to and fro among the princes of the land.

That blood-thirsty vindictiveness, supposed to form so striking a trait in the character of the Roman populace, has often been greatly exaggerated by travellers. A fair modern tourist has, however, made a startling confession, by stating that “more murders are committed in England and Ireland in the course of a few months, than throughout the whole of Italy in as many years!”\* However questionable this assertion may be considered, it has been confirmed, to a certain extent, by the unexceptionable authority of the most talented lay champion of the Church by law established, who publicly acknowledged that “Protestant England surpassed in crime every other nation in Christendom.”†

Roman sobriety is, I believe, called in question by very few. In fact, an intoxicated person is rarely to be

\* Lady Morgan’s Italy. London, 1821.

† Peel’s Speech, in proposing his Motion to Consolidate a portion of the Criminal Code, 1827.

seen here, notwithstanding the cheapness and variety of wines. On occasions of public pageantry and merriment, whereof, as I before observed, the modern Romans, like their pagan ancestors, are remarkably fond, however great the concourse of all ranks of people may be, instances of quarrelling, rioting, or robbery are extremely rare.

During the Carnival, when the young and licentious meet with favourable opportunities of indulging, with impunity, in excess, such is the general good-breeding and decorum of the people, that, even under the privilege of the mask, and the security of disguise, comparatively few instances of scandalous impropriety occur.

You, doubtless, like many other untravelled Catholics in Great Britain, are accustomed to hear, and perhaps give credence to, the oft repeated charge brought against the Religion of Rome, which, on account of its supposed hostility to freedom, is said to form an insuperable bar to progressive perfection in any art or science.\* But the Vatican, yea, the very arsenal, wherein, it is affirmed, the direful thunder-bolts are forged and preserved for the purpose of blasting the struggling efforts of human liberty to escape from mental thraldom, is, perchance, the most striking example that can be adduced to disprove the accusation.

\* *Rome in the 19th century.*

The storied walls and pictured chambers of the papal palace present a mass of monumental testimony, and unimpeachable records, which, in their mute eloquence, proclaim, that it was Catholicism inspired the great architects, painters, sculptors, and poets of Italy, with their sublimest and most beautiful conceptions. The great Michael Angelo—great in every thing he did or projected, has, in the chapel of Pope Sixtus, evidently done homage to this religious Catholic sentiment, wherefrom he derived that majestic grandeur, which is stamped on all the productions of his bold and terrific genius ; and here, also, it may be seen how inspirations, from the same fertile source, could warm the milder enthusiasm of a Raphael and a Beato Angelico, who, in their unearthly spiritualized works, seem to have copied from celestial models.

Later, the same religious impulse, also, visibly aided Canova, in many of his “life-like statues and breathing busts.” Rome can still boast, in painting, of a Camuccini ; and, in sculpture, of a Finelli. The Archangel Michael, and the Cupid and Psyche of the latter, are considered, by connoisseurs, equal to anything that ancient or modern art has produced. Not to mention the immortal works of Thorwaldsen, Gibson, and Kessels, with a long catalogue of other foreign artists, residing in Rome, a portion of whose fame she may likewise lawfully vindicate as her own. To cite another instance, Overbeck, a native of

Germany, is one of the chiefs of the mystic, or contemplative school in painting. This artist having become a convert from Protestantism to Catholicity, is now endeavouring to revive among his disciples the old Catholic devotional feeling, so characteristic of the golden age of Christian art, and so different from the somewhat re-paganized, not to say materialized, state into which it has for some time past degenerated.

Mr. Burton, of Oxford, while acknowledging the great excellence of the Italian painters, at the era of the revival of the fine arts, attributes it to the great demand for religious subjects. "The Virgin Mary," he continues to observe, "may at least be called the Patroness of Painters; and Roman Catholics might say, that she had revenged herself upon the Protestants, by not assisting them in this art."

The most ancient painting of the Italian school known to exist, is a Madonna, depicted at Sienna in the year 1221, by Guido di Ghezzo, who for some years preceded Cimabue and Giotto, in the restoration of the pictorial art.\*

"What ages of gigantic design were the thirteenth, fourteenth, and fifteenth centuries in Italy!" exclaims another modern traveller, who seems not to be aware that those ages are exclusively Catholic.†

\* Burton's description of Rome.

† Lady Morgan's Italy.

In music, poetry, painting, sculpture, and architecture, the Catholic, or dark ages, as they are called, have not yet been equalled, much less surpassed by the moderns ! Of what, then, have later Protestant, and self-styled enlightened ages to boast ? At most, peradventure, of the art of novel-writing, or of their inventions and improvements in steam and vapour apparatus, so emblematical of the ever-varying religious and political constitutions of the present age.

The Italians generally devote themselves to literature, more out of taste than from motives of lucre. An author among them thinks himself well off, if he can get a little more than will cover his printing expenses. The celebrated Monti, for instance, received only £200 for his translation of the "Iliad," and the first edition of Manzoni's admired tragedy "D'Adelchi," left him in debt to his printer.

Poetry is not so good a trade in this country as it is in England ; it is too common to be lucrative, for even beggars, sometimes ask you for alms in verse. I was once acquainted with a Roman poet (a true follower of the ragged nine) who used to compose sonnets, for any body that would employ him, and he assured me, that all the remuneration he had received from his different patrons, amounted to twenty-five pauls (about twelve shillings.) As an instance of the poetical fecundity of Italian sonneteers it may be sufficient merely to men-

tion the name of Casti, the composer of 200 sonnets against one of his creditors, who was continually importuning him for the payment of the paltry sum of “Giuli Tre,” about fifteen pence English !

In the actual inappetency, generally speaking, of the Italians for literary aliment, even the magical pen of the once Great Unknown author of “Waverly,” would here, in all probability, soon lose its charms for want of adequate remuneration.—There was a time, however, in Italian history, when, to intellectual superiority, crowns were awarded on the Capitol ; and when poetical excellence, coinciding with national pride, received a guerdon yet unsurpassed by any reward hitherto conferred on the most fortunate of Erin’s or Caledonia’s modern bards : Saunazaro, for example, by a decree of the Doge and Senate of the Venetian Republic, was paid the sum of 100 ducats of gold for every line of the well known Latin verses in honour of Venice.—But a return of such golden showers cannot be expected in an age of cast-iron and brass like the present.\*

The offended wits of Rome generally give vent to their choler in sarcastic epigrams, through the medium of Pasquino, a mutilated personage of marble, which stands upon a stone pedestal at one of the angles of

\* Valery’s *Voyage Historique et Litteraire*,

the Braschi Palace. This now disfigured statue, is supposed to have been once chiselled by Praxiteles, or some other first-rate Grecian artist, to represent Patrocles, the friend of Achilles.\*

Its modern appellation of Pasquino, is derived from a similar name of some knight of the last or thimble, residing in the neighbourhood, and who was celebrated for his ready wit and satire ; and whose shop was the rendezvous of the newsmongers of his day. Since then, lampoons are fixed on the basement of this statue, and addressed to Marforio, another stone figure of " deformity," at present stationed in the Cortile of the Museum, on the Capitol. The last mentioned statue is supposed, by antiquarians, to have been venerated by the Pagan Romans as the emblem of Mars, the God of War.

Jovius, in his life of Adrian the Sixth, says, that this Pontiff was so piqued at some of Pasquino's pungent remarks, that he ordered Pasquino's statue to be pounded into dust, and then thrown into the Tiber. Pasquino was, however, preserved from a watery grave, by one of the Pope's courtiers, who persuaded His Holiness that if Pasquino's ashes were thrown into the river, they would be transformed into so many frogs, whose loud croaking would occasion more annoyance than before.

\* Prunetti, *Osservatore delle Belle Arti.*

This austere Pontiff, it seems, had incurred the resentment of the "Genus Irritabile," by discarding all the artists, poets, and buffoons patronised at the Court of his predecessor, Leo the Tenth.

The day after Adrian's death, according to Pignotti, the door of his physician's dwelling was seen ornamented with laurels and evergreens, and a large placard by an unknown hand was placed over it with the following inscription :

LIBERATORI PATRÆ,

S. P. Q. R.

The talent of composing impromptu verses seems to be peculiar to the natives of Italy.

The late Tuscan poet, Sgrieci, for instance, possessed this faculty in an extraordinary degree. For hours together, this wonderful man could hold forth on any historical subject, and before the most learned assemblies, used frequently to "extemporize," if I may be allowed this impromptu expression, tragedies of three and sometimes five acts.

Rosani, Cecconi, Guido Baldi, Bindocci, and Giraldi, are also "improvvisatori" of great fame.

This rare facility in metrical composition is not, however, confined to the male sex. Rosa Taddei, for instance, as a poetess, may be considered as the Corinna of modern Italy.

I have heard this celebrated "improvvisatrice" in

various places, and once in particular, at a solemn meeting of the Arcadian Academy, on Good Friday evening. The academic name of this gentle shepherdess is Lycoris Parthenopea, and when called on by her colleagues, she favoured the audience with several verses upon unpremeditated subjects. Among the numerous personages of distinction present, I remember Cardinal Zurla proposed as one among other themes, "the Blessed Virgin on Mount Calvary, at the foot of the cross of her Bleeding Son." After listening to a few inspiring sounds from the harp—the lovely improvisatrice (resembling one of Raffaele, or, Domenichino's sybils) became gracefully agitated, and on a sudden burst into so sweet and pathetic a lay as might have softened into tenderness the most obdurate heart. The melodious strain of her flexible and fine-toned voice, as she gradually became more and more animated, flowed on towards the conclusion in lyrical exuberance, and this extemporary effusion of the fair poetess, drew from some of her hearers more tears than plaudits, while it elicited at the same time from the assembly at large, loud, continued, and rapturous applause.

Not very long ago, I assisted at a public display of the Poet Giraldi's less known extemporaneous muse. Giraldi's performance differed from Rosa Taddei's inasmuch as his poetical effusions were not simultaneously aided by the charms of music. This circumstance, perhaps, increased the difficulties of his task, and

probably rendered its execution less pleasing to his auditors. The various subjects whereon he undertook to compose were written upon slips of paper, and read aloud previously to their being placed in an urn, whence about a dozen were drawn by lot to serve as themes. To put the performer's metrical skill, more unequivocally to the test, the company were called upon to mention the final words, wherewith it was desired each stanza should terminate, while the poet, of course, engaged to fill up the remainder, to the best of his ability, with sense and rhyme.

The poet, who was apparently a young man, about twenty-five years of age, did his part wonderfully well, and displayed uncommon versatility of language and imagination. Some of his poetry respecting illustrious Italians—as for instances, Dante, Columbus, Tasso, and Bellini—made a chord to vibrate, that must have been patriotically responded to in the thrilling bosoms of his enraptured countrymen. Two sonnets, especially in honour of the Bard of mysterious song, were deservedly admired for originality of thought, and dignity of sentiment.

If I may judge from my own feelings on these occasions, the performances of the poet and the poetess must have altogether afforded to the company present, more pain than pleasure. The corporeal frame of each performer appeared to be convulsed and exhausted in attempting, on any novel subject, to find appropriate

words for the ideas, which sometimes struggled hard for utterance, after being so hastily conceived in their overheated imaginations. The powerful effects of the mind upon the body were never, I think, more strikingly discernible. That spark of the Divinity—the “Mens Divinior,” seemed ready, at times, to burst asunder its material bonds, and the fair shepherdess of Parthenope, especially on one occasion, appeared to me to be nearly on the point of verifying one of her own beautiful strophes,

“ *Cosa mortale non dura  
Ma svanisce qual fior sul suol.* ”

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#### LETTER THE NINTH.

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“ *Music ! oh ! how faint, how weak,  
Language fails before thy spell !  
Why should feeling ever speak  
When thou canst breathe her soul so well ?  
Friendship’s balmy words may feign,  
Love’s are e’en more false than they ;  
Oh ! ’tis only music’s strain  
Can sweetly soothe, and not betray !* ”—*T. M.*

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ITALY is now admitted to be what Greece was formerly, the classic land of minstrelsy. But the musicians

of modern Ausonia, I am inclined to believe, have been more favoured by the Muse of Music than the songsters of ancient Greece. I have no very grave reasons to offer in support of this opinion, and venture to form my judgment from a few specimens of Greek festive harmony, that I have heard in Rome, and which, although intrinsically of the most serious nature, obliged me to put a more than usual restraint on my propensity to laugh.

If Cimon or Themistocles were not gifted with higher melodious powers than their boasted descendants in the nineteenth century, they were not, it would seem, much to blame for declining the invitation of their contemporaries to sing.

Notwithstanding the degree of Doctor in Music is conferred by one, or both, of the English Universities, England, I think, has not yet become a musical nation. Avison enquires how the Italians discover a superior genius with regard to music? To which question, he gives the following answer: "Not from the chimerical hypothesis of air, climate, or food; but, from the public and national care, which has ever attended it in that country, so different from the treatment it meets with in England."\*

"What, England not a musical nation?" I fancy I hear you exclaim, while you doubt whether I am not alto-

\* Stendhal's *Introduction a' l'histoire de la peinture*‡.

gether in the dark respecting English music. You may, peradventure, ask if I am ignorant of the grand musical festivals which annually take place at York, Denbigh, Brighton, and Exeter, whereof the aggregate receipts, on some occasions, according to the newspapers, amount to nearly £50,000 ; all this, my friend, I am aware of, and am even ready to concede, if you will, that all the concerts performed in every town of Italy would not in a twelvemonth produce such a musical sum of money. The fact is, in our dear country, music, like every thing else, is a mere commercial article, in which, those only, who have plenty of money, can deal. A poor man can indulge, at most, in a drunken song, or, vulgar glee, and even when he wishes to hear good Church music he must pay for it.

A recent French author,\* although a fanatical admirer of the English in other respects, remarks that “ *Le climat et l'habitude forcée des pensées raisonnables font que beaucoup d'anglois ne sentent pas la musique : beaucoup aussi n'ont pas le sens de la peinture : Voir les charmantes absurdités de Mr. Roscoe sur Léonard de Vinci. Ils donnent le nom de grimace à l'expression naturelle des peuples du midi. Ils ont trop d'orgueil, comme les Français trop de vanité pour comprendre l'étranger.* ”

But, to return to Italy, whose native inhabitants do

\* *Essay on Musical Expression*, by Charles Avison.

not estimate musical performances by the amount of pounds, shillings, and pence, taken at the doors of a Cathedral, or a Theatre:—there are few among them, who, if able, are willing to give from ten shillings to as many guineas for admission to a musical entertainment: neither is it necessary to incur such an expense. At Pisa, I remember, some years ago, there were two musical societies, that treated the people with music every evening.

The first band, composed of persons of the plebeian class, used, about nightfall in summer, to make the quays “Lung’ arno,” re-echo to the sound of instrumental harmony. Later, the second band, composed entirely of citizens of patrician rank, assembled under a species of portico in a central part of the city, where they executed some of the most admired symphonies of Rossini, Bellini, and other fashionable composers of the day. As the building wherein these noble musicians assemble is open on all sides, the poorest as well as the richest individual may enjoy the treat.

In Rome, also, admission-tickets to the philharmonical academies are always distributed gratis; and to hear the sacred music of the oratorio, at the “Chiesa Nuova,” tickets are not even necessary.

Heaven-born music, which, as the poet says,

“Mortales divosque oblectat et ornat,”

admirably tends to subdue the ferocious and brutal

propensities of our corrupt nature. It is, perchance, the facility wherewith the Italian poor are indulged in their taste for the musical art, that emancipates them in a no small degree, from those rude and coarse manners so remarkable among the populace of northern countries where music is not so generally cultivated.

With regard to the present state of Roman church music, it does not deserve, in my humble opinion, the great encomiums that I have heard passed upon it by *Dilettanti* elsewhere; and why? Because it has again degenerated, and become too florid, far-fetched, and theatrical to excite devotion.

Canonical decrees and censures have been vainly framed against this inveterate evil, and to stem the impetuous torrent, it would require the genius of another reformer of ecclesiastical harmony, like Palestrina, who, by the composition of his celebrated "Missa Papæ Marcelli," for six voices, induced the Pontiff to abrogate the law his Holiness was about to promulgate, for the banishment of music from churches, altogether, owing to the abuses which prevailed in the 16th century.

Waller says of music, that

"Angels, and we, assisted by this art,  
May sing together, though we dwell apart."

This may be the case, when we enter into the spirit of the hymns and psalms whereunto church-music ought to be adapted. Musical expression, properly defined,

is the best adaptation of sound to sense ; but modern Dilettanti seem wholly to attend to the former, while they lose sight of the latter. The levity and indecorum wherewith both choristers and hearers frequently behave in churches, are analogous to the frivolous airs to which the sublimest poesy is now made subservient. Nothing, surely, can be more incongruous, or less likely to nourish devotion, and elevate the soul, during the most solemn acts of religion, than to hear a supplicatory hymn to the Supreme Lord and Creator of the Universe, chaunted to the tune of an opera ditty.

The manner in which the musical department is conducted in many of the Roman Churches, on festal-days, appears to me, generally speaking, highly reprehensible. At vespers, for instance, two of the Psalms appointed for the evening service, are put to music, both instrumental and vocal, of a most wearisome length, and in a style more becoming a theatre, than a Temple dedicated to the worship of the True God. At the end of the "Laudate," the greater part of the congregation, with the principal musicians, usually leave the Church ; where the remainder of the sacred psalmody is concluded, with the most indecorous haste, by the few singers that remain.

The *Transalpine Observer*, however, is wrong in asserting, that every Sunday, in one of the Chapels at St. Peter's, vespers are performed, some of "the third

sex assisting,"\* for eunuchs have long been excluded from the Vatican choir; and, however just Lord Byron's animadversions may be respecting the Sultan, it is not fair to make the Pope his partner, as chief encourager of this branch of trade.†

The music and ceremonies during Holy Week, at the Vatican, are also, it grieves me to avow, not unfrequently attended with unbecoming levity—not to say scandalous impropriety. But this reproach is not, withal, applicable to the great majority of Rome's native inhabitants, who seldom go to the Papal Chapels. British and American visitors are the ordinary delinquents, who seem, indeed, to consider the Sixtine chapel and St. Peter's Church as mere assembly rooms, wherein each one is at liberty to salute and converse with his acquaintances. Few, very few, indeed, outwardly appear to be conscious that they have come into a house of prayer, to assist at the most awful rites of divine worship.

Modern composers of church music might succeed in restoring to sacred melody its pristine simplicity, and consequent sublimity of character, by walking in the footsteps of such classic masters as Palestrina, Jomelli, Paisiello, Cimarosa, and Pergolese; or, of their best,

\* *Transalpine Memoirs, or, Anecdotes and Observations shewing the actual state of Italy*, by an English Catholic, 2d vol.

† *Hobhouse's Illustrations of Childe Harolde*.

living imitators, Basili and Baini. The last named “Maestro” is at present the director of the Papal choir, and has, in his erudite biography of Palestrina, the Homer of sacred music, left a lasting record of his own profound knowledge of this celestial science.

The Pope’s choir, in which no stringed or winded instruments are ever allowed, is, or ought to be, composed of 32 voices. A few years ago, however, it was greatly deficient in soprano and tenor voices; there being not less than seven vacancies. To this circumstance, it is probably owing, that Allegri’s celebrated “Miserere” is no longer heard with the pleasure and enthusiasm it used formerly to excite.\* To hear, however, during the Holy Week, the papal choristers chaunt the gospel narrative of our Saviour’s death, called “The Passio,” is impressive beyond description. The historical part is sung by a soprano, the judicial part by a tenor; the Redeemer’s part by a bass: and the exclamations of the Turba, or populace, are vociferated by the entire chorus. The loud, hasty, and abrupt style of the latter, contrasted with the grave

\* The original “Miserere” of Allegri was preserved with so much jealousy in the Pope’s chapel, that any one who dared to copy it clandestinely, incurred the pain of excommunication. It is, however, recounted of Mozart, that after hearing it sung only twice, he had committed it to memory, and his copy, when compared with another presented by the Pope to the Emperor of Germany, was found not dissimilar even in a single note.—Note to Baini’s Life of Palestrina.

and solemn manner of the interlocutors, or solo singers, is really electrifying.

That portion also of the church office for Good Friday, called the “Improperii,” (the reproaches of our Redeemer to the Jews,) put to music by the before named prince of ecclesiastical harmony,\* and chaunted by the Papal choristers, in alternate choirs, during the adoration of the Cross by the Pope and Cardinals, in my humble opinion, is inimitably simple, pathetic, and sublime.

The traveller who may not have it in his power to admire the perfection of choral harmony in the Sixtine Chapel, and yet wishes before leaving the “Eternal City,” to hear the mind-absorbing sounds of plain, sweet, and religious music, might satisfy his desire, by going on any Sunday or Holiday, to the Church of the Roman Seminary, or to the Oratory of the Roman College, where the youthful songsters confine their tuneful voices within the ancient and simple Gregorian scale of notes. But, if he should prefer to be charmed by the more soothing and delicate sounds of the female voice, apart from the curious crowds which throng the central Church of the city on their festal days, let him, at even’s close, when the bright luminary of day retires behind the cypress groves on Monte Mario, assist at

\* The epitaph on Pier Luigi Palestrina’s tomb in the Church of St. Peter’s, gives him the title of “Musicæ Princeps.”—Cancelliere, Cappelle Pontificie.]

Benediction, in the Church of the “Trinità de’ Monti,” when the full organ joins the harmonious choir of Holy Virgins, who chaunt in notes inspiring holy love, and to their Creator’s praise confine their song.

Some years ago, there was among them a Polish lady whose voice, in compass and melody, surpassed, I think, even those deservedly admired theatrical vocalists, Ungher, Grisi, De Begnis, Persiani, and Malibran. The nuns of the “Sacred Heart,” who are at present in possession of the ancient Paulite Monastery and Church of the “Trinità de’ Monti,” came hither, from Paris, about ten years ago, at the invitation of Pope Leo the 12th, for the purpose of educating the female children of the Roman nobility. They are, also, if I mistake not, possessed of the sweetest toned organ in Rome, and when it accompanied the before-mentioned Polish Nun’s sweet and solitary voice, it might be said, in the poet’s words, that—

“ ——— her’s was a lovely strain  
Of one, who sweetly sang, and softly played.  
But in a foreign land discoursed in vain.”

In fact, so unbecoming, for some time, was the curiosity of foreigners to see and hear the veiled songstress, and so indecorous their behaviour during Divine Service, that the nuns were obliged to close the church doors to the public, and to admit only those who came properly recommended.

Oftentimes I have been fortunate enough to gain admittance among the privileged few, into this quiet and secluded church, at the hour of evening benediction. O! how impressive was the holy ceremonial, especially at the moment when the Priest, enveloped in the sacerdotal veil, and concealed, as it were, amid a cloud of incense, ascended the altar's steps to take in his anointed hands the eucharistic pledge of our immortal hopes, and invoke from the hidden Deity a blessing on the Faithful present; while, with half-stifled sighs and sobs, they humbly knelt, and silently adored. At length—

“ ——— from the arms of silence—  
The music bursteth into second life;—  
The notes luxuriate—every stone is kissed  
By sound, or ghost of sound, - - -  
Heart-thrilling strains, that cast before the eye  
Of the devout a veil of ecstasy.”

As the unseen choir used formerly to sing in conclusion, the grateful psalm, “*Laudate Dominum omnes gentes, Laudate eum omnes populi,*” &c.

On these solemn occasions, I have more than once experienced my almost forgotten hopes of bliss revive, and my suddenly awakened soul, upborne as it were, upon an ascending cloud of religious harmony, which, as swift as Elijah's chariot, sweetly, though irresistibly, wafted my enraptured mind towards that celestial sphere prepared for our eternal abode in predestined

ineffable felicity: but, when the organ's joyful notes began to melt, and die away upon the hearing sense, and the warm tear that involuntarily fell upon my joined hands in prayer, reminded me that I was still a sojourner in this world of woe, I have retired from the Church, with regret, at the termination of this sacred rite, during which, I seemed to be enjoying a foretaste, however ideal, of heavenly happiness.

“ Music can soften pain to ease,  
And make despair and madness cease;  
Our joys below it can improve,  
And antedate the bliss above.”

*Pope's Ode on St. Cecilia's Day.*

In fine, with St. Austin, referring to pleasing recollections of a similar nature, I may also exclaim: “ Verumtamen cum reminiscor lachrymas meas quas fudi ad cantus ecclesiæ in primordiis recuperatæ fidei meæ, et nunc ipsum cum moveor non cantu, sed rebus quæ cantantur cum liquida voce et convenientissima modulatione magnam instituti hujus utilitatem rursus agnosco.”—*Aug. De Volup. Aurium.*

## LETTER THE TENTH.

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“ *Tibi derelictus est pauper. Orphano tu eris adjutor.*”

*Psalm 9.*

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THE numerous charitable institutions which owe their existence to the pious munificence of the Roman Clergy, afford, in my opinion, one of the most convincing arguments adduced in support of the wisdom and policy of the Church, in enforcing celibacy among her Ministers.

Catholic Bishops and Priests having no families to perpetuate and enrich, not unfrequently adopt the poor and the indigent as children, and make them heirs to their acquired wealth ; while in that country where the richest Clergy in the world are engaged in wedlock, we see Churches, Hospitals, and other asylums for the distressed, usually erected, repaired, and maintained by forced contributions from the public at large.

The Roman Pontiffs, as the Supreme Pastors of a Religion, whose essence is Charity, naturally led the way, and were the first to set examples of practical

philanthropy to the Kings and Rulers of the Christian world.

From time immemorial, in a building near St. Peter's Church, thirteen poor pilgrims were daily fed at the Pope's expence, and in the proximate Campo Santo, before the French revolutions, it was customary for the Popes to distribute, every Friday, in honour of our Saviour's passion, bread and wine to about 2000 poor families. Pope St. Gregory the Great opened an asylum for orphans, near his own dwelling, in the early part of the seventh century; later, Adrian the First ordained that one hundred poor persons should be hospitably entertained in his palace every day. In the twelfth century, Innocent the Third was the first Christian Sovereign to open an asylum for poor foundlings, and the first Polytechnic Conservatory of useful arts and trades for the youthful poor of Europe, commenced, and still stands unrivalled, under the protection of the Popes of Rome.

Formerly, each of the twenty privileged Abbeys of Rome maintained an hospital for the reception of the poor, especially pilgrims. The Benedictines of S. Cosimato, in Trastevere, for instance, made a grant of their church and hospital, near the banks of the Tiber, to St. Francis of Assisium, who therein founded the first Convent of his order, A. D. 1209.

At the great Lateran Hospital, a loaf of bread was given to every poor applicant; the same custom pre-

vailed at the Benedictine Monastery adjoining St. Paul's, on the Ostian Way. At the Hospital of S. Spirito, a certain quantity of bread and wine was distributed to the poor every evening. At St. Antony's also, it was the custom to give two loaves to every poor applicant.\*

The English Samaritan Institute for convalescents (and England may with reason boast of her charitable establishments), was not founded until 250 years after the Roman one. Even the philanthropic Howard, acknowledged that the public prisons built by Innocent the Tenth, were the best constructed and most salubrious he had seen during the course of his travels over Europe, for the purpose of ameliorating the condition of suffering humanity. If the humane and intelligent Mrs. Fry were to follow the benevolent Howard's example, in visiting the Roman prisons, she might derive some useful hints towards improving the religious and moral discipline of prisoners in Great Britain.

Among the officers of the Papal household, it is the special duty of one called "L'Avvocato de' Poveri," to watch over the interests of the poor, particularly those in prison. Another important situation at the Pontifical court, is that of Almoner, who is generally an Archbishop (in partibus).

This office has existed ever since the seventh century, when it was established by Pope Conon, who was

\* Amydenus, *de Pietate Romana.*

raised to the chair of St. Peter in 680. Besides supporting elementary schools for both sexes, in different wards of the city, medicaments and medical advice are gratuitously provided by the Papal Almonry for bashful paupers, who are ashamed to apply to the public hospitals for relief. The Almoner, who keeps a list of this class of persons, appoints deputies to see them properly attended at their own homes.\*

On the anniversary of the Pope's Coronation, all the poor men, women, and children, who assemble at a certain hour in the Cortile del Belvedere, of the Vatican Palace, receive from the alms distributors, five, and sometimes ten bajocchi each.

This may be considered a very trifling donation, but then it should be observed, that there are usually from ten to fifteen thousand applicants for this bounty, and that a sum, varying from £500 to £1000 sterling, is annually distributed in this way.†

On some of the principal festivals, for instance, such as Christmas and Easter, the poor families inserted in the Almoner's Register, receive an additional subsidy of three pauls each. About one-third, also, of the same sum, on similar occasions, is furnished to every poor

\* Eleven Chemists, two Druggists, eleven Physicians, eleven Surgeons, and eleven Clergymen, are employed in the separate wards of the city, by the Almoner for this purpose.

† Degli' Istituti di pubblica carità, e d'istruzione primaria in Roma. Saggio, storico e statistico di Monsignor Carlo Morichini, V. P., dell' ospizio di S. Michel.

prisoner from the Papal Almonry. In fine, it is calculated, that in alms-deeds, the Pope annually bestows to the amount of 50,000 crowns. Before the French Revolution, however, the Papal Almonry had double this amount to dispose of.

The other public institutions of Charity in Rome, have also revenues to the amount of 764,000 crowns a year ! These ample resources, while they supersede the legal system of poor-laws, now found to be so oppressive in England, occasion here, I think, in some measure, that unwillingness to labour, and improvidence for the future, so characteristic of the lower classes among the Roman people.

For almost every evil, to which human nature is subject, Rome is said to have provided a remedy ; and the multifarious asylums for the sick and destitute, which I purpose describing to you in this letter, will, I think, serve to demonstrate, at least, that the saying of the Psalmist, whose words I have adopted as a motto, can to no other city be more appropriately applied.

L' Archiospedale di San Spirito in Sassia, is the first in extent and celebrity of the Roman hospitals, and occupies the site of the old Saxon school, or asylum built by King Ina, for the reception of Anglo-Saxon pilgrims, in the eighth century. Towards the end of the twelfth century, long after the destruction of the Saxon establishment by fire, during the conflagration of Borgo, which Raffaele has immortalized on the walls

of the Vatican, another Hospital was erected on the same spot, for more general purposes, by Innocent III.

The same Pontiff, also erected the adjoining Church, which, together with the Hospital, he consecrated to the Holy Ghost, and then gave both in charge to a religious order of hospitallers, founded under the same title a few years before in France, by the celebrated Guy de Montpellier.

This Church, however, was again rebuilt by Paul the Third, according to a new architectural design of San Gallo, in the year 1558. The hospital also was in great measure rebuilt by Sixtus the Fourth, in the fifteenth century. Innocent the Eighth, Paul the Third, Gregory the Thirteenth, and Benedict the Fourteenth, successively made considerable additions to the building. Pius the Sixth also constructed a new wing on the opposite side of the street. The principal wing of this Hospital stands on the right bank of the Tiber, and, notwithstanding the motley and irregular plans adopted in the structure of its different compartments, it presents, withal, in its "ensemble" a not unmajestic appearance.

The twelve wards of the hospital are capable of containing 3000 beds, though not above half that number are usually required.

In all Catholic countries, hospitals for the sick are constructed so as to allow the patient in each bed to see the chapel, or altar, of his ward, wherein mass is

daily celebrated. Thus the bedridden have the consolation to assist at the august rites of their holy religion until the last moment of their lives.

The altar situate in the centre of the principal ward of San Spirito, is much admired as a beautiful object of art. It was designed by the Vitruvius of Italy, Palladio, while a student, and is said to be the only specimen of his architectural style extant in Rome. The altarpiece in the same ward, representing the patience of Job, covered with ulcers, upon his dunghill, was painted by Carlo Maratta. The principal ward, whereof the walls are adorned with frescos, paintings, and inscriptions, allusive to some of the pontifical and imperial benefactors of the hospital, also contains a fine organ, which is occasionally played for the recreation of the sick.

In San Spirito, every sick person of the male sex, whatever be his age, country, or religion, is received without recommendation, among the patients. As soon as he recovers his health sufficiently, he is sent off to the Trinity Hospital for convalescents.

The bodies of those who die in the former hospital, are not removed from their beds until two hours after death has ensued. They are then transported to the Mortuary Hall, where they are kept, previous to interment, for twenty-four hours.

Every evening, as soon as the Ave-Maria bell rings, a charitable confraternity of laymen come procession-

ally with lights, and a crucifix, to convey the deceased to the burial-ground, situate on the Janiculum.

When it happens, as is the case not unfrequently, that there are no dead to be interred, these pious penitents nevertheless, even in cold and stormy weather, make their usual pilgrimage to the hospital cemetery, reciting prayers for the faithful departed.

Although susceptible of many improvements, in what we English prize so much, namely, local cleanliness and other physical comforts, there is not, perhaps, in the whole world a similar institution better provided for than the Hospital of St. Spirito, both in a spiritual and temporal point of view. Its revenues considerably exceed 100,000 crowns per annum. Six head physicians, and four surgeons, visit the patients twice a day, independently of as many "Sostituti," or, assistant physicians, and about 100 servants constantly residing on the spot.

About fifty medical and surgical students are also boarded and lodged in the hospital, to which are annexed a pharmacy, a library, a laboratory, an anatomical theatre for public experiments, and a museum of wax figures, exhibiting the interior organization as well as the various complicated systems of the human frame.

The medium number of patients annually received into the hospital of St. Spirito, is calculated, by Morichini, at 12,000; of whom, according to the same

writer, from seven to twenty [per cent., while under medical treatment, usually pay the debt of nature.\* During the year 1832, according to the official register, of 15,524 patients admitted, only 1246 died in the hospital !

For the spiritual assistance of the sick, besides the canons and chaplains resident in the hospital, all the monastic communities in Rome are obliged to send, by turns, two priests of their order to minister to the ghostly wants of the infirm. Many of the lay-confraternities also, as I remarked in a former letter, come on Sundays and Festivals with presents and sweet-meats for the sick, in this, as well as the other public hospitals, and endeavour to comfort and console the desponding and friendless, to the best of their power.

Abuses, nevertheless, will sometimes creep into the best regulated establishments. A remarkable instance occurred to my recollection, in this vast hospital, under the pontificate of Leo XII. This Pontiff, so noted for his vigilance over the conduct of his ministers, in every department of public administration, used to inquire into every disorder, and listen to every complaint. Suspecting that all was not right at S. Spirito, his Holiness, followed by a few confidential attendants in disguise, unexpectedly made his appearance at the

\* Morichini, degl' Istituti di Carità.

hospital, about two hours after midnight, on the 25th of June, 1825. The Pope, while hastily examining the different wards, perceived that one of the poor patients was nearly at the point of death, without a single resident clergyman being in attendance, as in duty bound, at all hours of the day and night, to administer the sacraments to the dying. His Holiness, in consequence, immediately dispatched one of his own chaplains for the viaticum, and in the mean time placed himself alongside the dying man, to hear his confession, and to impart to him those consolations which religion alone is capable of affording to the Christian spirit, in her last agonizing struggle with the devil, the world, and the flesh. Ere long, the news of so unexpected a visitor's arrival had spread with the rapidity of lightning; and you may imagine, better than I can describe, the stir it made among the healthy and slumbering guardians of the hospital. The zealous Pontiff, however, did not desist from his pious undertaking until he had comforted the departing soul with the bread of eternal life.

The Holy Father then quitted this receptacle of infirmities, accompanied by the prayers and blessings of the helpless patients, and the trepidation and astonishment of those whose negligence he had thus so flagrantly though tacitly rebuked.

A medal, I believe, was struck (though not by the hospitallers) as a memorial of this event; and a

picture, representing the Pope's nocturnal visit, may be seen in the Altieri Palace.\*

La Pia Casa degli Esposti, or Asylum for Foundlings, is annexed to the Great Hospital of S. Spirito in Saxia. In the year 1198, the before-mentioned Pope Innocent the Third, on being informed that the lifeless remains of new born infants were frequently discovered by fishermen in the Tiber, immediately founded an appropriate asylum for the purpose of preserving as many as possible of these innocent victims from the cruel fate to which they were doomed by their unnatural parents.

Morichini observes, that a similar establishment was opened for the first time in Paris by St. Vincent of Paul, in the 17th century; and that the British Foundling Hospital, in London, only dates from the 18th century.†

Near the principal entrance to the Roman Foundling Hospital is placed a ruota, or cylinder, into which, as soon as a new-born infant is placed, a signal-bell rings. A person stationed inside the lodge immediately comes to receive and register whatever is deposited with the foundling. The infant is then consigned to the head

\* Monsignor Altieri, at present Nunzio to the Court of Vienna, was one of Leo the Twelfth's attendants on this extraordinary occasion.

† Morichini degli' Istituti di pubblica carità e d'istruzione primaria in Roma.

nurse, or Directress, who, if no certificate has been left, stating the child to have been already christened, conveys it to the church, wherein it is immediately baptized (*sub conditione*).

About 2000 children of both sexes are at present maintained by the Foundling establishment, which has property to the amount of 50,000 crowns per annum. The number of Foundlings annually received into the asylum may be averaged at 800, of whom more than one-half, before the end of the year, are usually carried off by death. Although forty healthy nurses constantly reside in the hospital, many of the children are put out to nurse in the country. When of proper age, the males are sent to a provincial asylum at Viterbo, where they are brought up to some useful trade ; and, at the age of 21, they are dismissed, with a sum of money, to procure the necessary tools and implements of their profession. The female children, after a certain age, are brought back to the hospital, and then placed in a conservatory, directed by the nuns of St. Thecla, until suitable situations, or husbands, are provided for them, as every marriageable girl is entitled to the sum of 100 crowns as a wedding portion. During their stay in the nunnery, they are employed in various domestic duties ; as for instance, some have in charge the linen necessary for the sick of the adjoining hospital, while others are occupied in weaving, sewing, and other useful employments.

It is a question among modern philosophers, whether asylums for foundlings be not condemnable, as encouragements to immorality and vice? But, of two evils, good policy induces us to choose the least; and, indeed, were it not for such asylums, how many infanticides, the result of sudden poverty, or false dishonour, would not the Christian philanthropist have to deplore? For although many of these unfortunate outcasts be the offspring of illicit concubinage, yet many are doubtless the fruit of lawful wedlock—their progenitors being, sometimes from extreme distress, unable to maintain them. These humane institutions, therefore, ought, I think, to be considered as preventives, rather than incentives, to crime.

Lo Spedale di S. Maria della Pietà de poveri pazzi, or Lunatic Asylum, is contiguous to the Foundling Hospital before mentioned. The first Roman establishment of this nature was founded about 300 years ago, by three Spanish gentlemen, in their own residence, near the Piazza Colonna.

At length, in the year 1726, the premises being found too small to contain the increasing number of poor lunatics, Benedict the Thirteenth erected in the Longara, on the banks of the Tiber, a much larger building with accommodations for about 400 patients.

The average number of the insane of both sexes, yearly admitted into this establishment, is about 100, whereof, a third part usually recover within the same

period. The strait-waistcoat, and the shower-bath system, being considered more efficacious, as well as more humane; whips and chains are no longer employed in the treatment of the furiously mad.

Mental aberration is observed to be more common among men than among women; in the latter, however, it is much more difficult to cure. It has also been remarked, by more than one modern writer on the subject, that madness is exceedingly more prevalent in England than in Italy; and, according to Morichini's calculation, the cases of insanity in the latter country are but as one to seven compared with the former.

This enormous disparity is attributed by some to physical causes; by others, I think with greater reason, to the extraordinary religious and political vicissitudes, which have occurred much more frequently in Great Britain than in the Italian peninsula.

The Roman Lunatic Asylum, besides the pensions paid by patients in easy circumstances, has revenues to the annual amount of 12,000 crowns, whereof two-thirds are furnished by the Treasury of the State. The administration of these funds, together with those of the two before-mentioned hospitals, is superintended by a Lay and Ecclesiastical Committee, under the Presidentship of the *Commendatore di S. Spirito*—a Prelate of the first rank in the Roman Court.

The Trinity Hospital, for Pilgrims and Convales-

cents, was founded in Rome about the middle of the 16th century, by St. Philip Neri. Later, Pope Clement the Twelfth, made considerable additions to the building, which contains refectories and dormitories for the accommodation of about 1000 guests at a time. When the pilgrims exceed this number, as is frequently the case during the Jubilee, they are sent to the great convents belonging to the Augustinians, Dominicans, Benedictines, and others, situate in different quarters of the city. The number of convalescents annually received into the Trinity Hospital is about 50,000, whereof, at present, military invalids form a no small portion. For the maintenance of the latter, the government pays to the Hospital for each invalid, at the rate of fourteen bajocchi, or sevenpence, per diem. The Hospital is also endowed with property, valued at 18,000 crowns per annum, which is in the hands of trustees, appointed by the Arch-confraternity "Della SS. Trinità de Pellegrini, e Convalescenti,"—a charitable society, already noticed in one of my former letters.

The Archiospedale del Santissimo Salvatore is now exclusively appropriated to the reception of females, as that of S. Spirito admits only of male patients. The latter establishment, though larger, and richer, cannot withal, boast of an antiquity much more remote than the former, as it was founded in the early part of the thirteenth century, near the Lateran Basilica, by a

**Cardinal Colonna.** It was subsequently enlarged by Pope Alexander the Seventh, and the four compartments, or wards, into which the hospital is divided, contain about 600 beds; 3000 may be stated as the annual average number of patients, whereof about twelve in every hundred, are usually carried off by death. Seven Chaplains attend to the spiritual wants of the sick, who, instead of being as formerly attended to by hired nurses, are now taken care of by a community of female hospitallers, recently introduced into Rome by the Princess Doria Pamphili, from Genoa, in imitation of the Sisters of Charity in France. Four physicians, and three surgeons, with their assistants, daily visit the patients, upon whom, the ordinary operations of surgery, such as bleeding, &c. are performed by the resident nuns themselves.

The revenues of this hospital, amounting to 32,000 crowns a-year, are at present administered by a lay and ecclesiastical committee, whereof a Cardinal is president.

The portrait of our Saviour, exhibited between two lighted tapers, forms the hospital armorial bearing, beneath which, near the principal gate, may be seen the following ancient inscription:

“Hospita Salva, Refugium Pauperum et Infirmorum.”

The Archiospedale di S. Maria della Consolazione, comprises three small hospitals, that formerly existed separately and independently of each other. The oldest

of them dates from a period as remote as the eleventh century. Pope Alexander the Eighth, towards the close of the seventeenth century, united them all into one establishment, for the reception exclusively of those, who happened to be wounded, or maimed, by any sudden accident.

Numerous indigent outdoor patients, who present themselves, for the dressing of their sores and wounds, are also gratuitously attended to in the hospital-dispensary. The two compartments of this hospital, contain about ninety beds. The male and female wards are separated, however, by the public high-road, that leads to the Forum, the thoroughfare whereunto, is obstructed for carriages at night, by a chain drawn across the street, in order to prevent the sick from being disturbed during their nightly repose.

According to the hospital registers, 900 is the average number of patients annually received, and whereof not more than five per cent. succumb under treatment.

Three chaplains, four surgeons, two physicians, and ten surgical students, are also boarded and lodged in the hospital, which contains an anatomical theatre, wherein public specimens, are occasionally given by candidates for the medical and surgical professions, of their theoretical and practical progress in medicine and surgery.

Similar exhibitions also take place every Sunday during Lent in all the other public hospitals.

The revenues of S. Maria della Consolazione, amounting to about 12,000 crowns per annum; are no longer administered as formerly, by the Charitable Confraternity, belonging to the adjoining church, but are now entrusted to a Special Committee, appointed by the Papal Government.

The Archiospedale di S. Giacomo in Augusta (alias degl' Incurabili), was originally founded by Cardinal Colonna, towards the middle of the fourteenth century, for the poor of both sexes, labouring under chronic and incurable distempers. In the seventeenth century, Cardinal Salviati, and later, Pius the Seventh, added to its buildings and revenues.

This receptacle of human infirmity, at various periods, served as a theatre, wherein many Holy Servants of God, as for instance, St. Francesca Romana, St. Philip Neri, and St. Camillus de Lellis, performed the most uncommon and exemplary acts of charity.

These heroic philanthropists used not unfrequently to pass whole days and nights together in attending the sick, whose loathsome diseases would sometimes keep the very nurses and physicians at a distance.

St. Camillus, moreover, here founded that charitable order of religious men called the "Chierici, Regolari Ministri degl' Infermi," in the year 1584. His disciples, who still have the spiritual direction of this hospital, are distinguished in dress, from the other clergy, by a red cross, worn on the upper part of their

black mantles. They have two large conventional establishments in the City, and are also obliged, by vow, to attend upon the sick at their own homes, when sent for, even during plague, or any other contagious disease.

The hospital of St. Giacomo, for Incurable Invalids, is divided into four wards, containing, in all, about 350 beds. The female department is now confided to religious Hospitallers, or Sisters of Charity, recently introduced into Rome, by the before-mentioned Princess Doria, from Genoa.

The head Director, a Clergyman, with the title of Priore—four Chaplains—four Physicians—four Surgeons—and fifteen Medical Students—besides servants, are maintained on the establishment; to which are annexed two churches, a library, a laboratory, dissecting rooms, a pharmacy, garden, and cemetery.

A Committee, composed of two Ecclesiastical Dignitaries and a Lay Gentleman, appointed by the Pope, act as Trustees for the administration of the revenues, amounting to about 30,000 crowns per annum. The average number of patients is annually about 2000, whereof, it is calculated, that not less than 200 die during the same period, while under treatment. This extraordinary mortality is attributed to the malignant nature of the shameful maladies wherewith the major part of those received into this hospital are afflicted.

The Archiospedale di S. Rocco was originally founded

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for feverous patients of both sexes, by a charitable Confraternity, during the Jubilee of the year 1500.

Later, Cardinal Salviati endowed it for the reception of poor lying-in women. Since the year 1770, it has been exclusively devoted to the use of the latter.

In this Hospital, which is exempt from all ordinary jurisdiction, the greatest secrecy is observed. Respectable and wealthy females, who may have had the misfortune to be guilty of some unchaste irregularity, hither come, not unfrequently, in order to save the honour of their families, before their pregnancy becomes known, as well as to prevent all temptation to infanticide. Of this class, a small monthly pension is required, until the epoch of their accouchement approaches, when all payment ceases, no matter whether they be rich or poor, up to the period of churhing, which is usually eight days after parturition.

No questions are ever put respecting the name, country, or, condition, of the pregnant women who apply for admission, and they are allowed to keep their faces covered with a veil, in order not to be recognised, if they think proper, even by the servants of the Hospital. The children born here are usually sent immediately after birth, with a sign given by the mother, to the large Foundling Asylum at S. Spirito.

As no names are ever asked for, or given, the entries are registered merely by numbers. During ten years, according to Morichini's calculation, of nearly

two thousand pregnant women admitted into this establishment, not more than twelve died in childbed, although surgical operations are found to be necessary in cases of difficult delivery, for about five in every hundred. To St. Rocco's Hospital, which has revenues to the amount of 2,500 crowns a year, a school of midwifery for female pupils is, also, annexed.

The Archiospedale di S. Gallicano, in 'Trastevere, was erected by Benedict the Thirteenth, in the year 1724, for the special reception of those afflicted with cutaneous disorders, and who had hitherto been received in a too limited quarter of the great Hospital of S. Spirito. The new building was placed under the name and protection of St. Gallicano, a consular and holy personage, noted in sacred history for his zeal in founding a similar asylum at Ostia, under the empire of Constantine the Great.

The Roman Hospital of St. Gallicano is considered to be one of the best constructed in Europe. The entire building is isolated, and measures six hundred palms in length, by forty-four in breadth. The two wards for males and females are separated by a small church, whereof the altars are visible to the sick patients in bed, while Divine service is performing.

Adjoining each of the 200 beds which the hospital contains, a door opens into a marble water-closet, and a canal of perennial water serves the double purpose of keeping the place clean, and purifying the air.

Four hundred is the average number of patients annually received, and the deaths may be calculated at about thirty. Five Chaplains, three Physicians, three Surgeons, and about forty other attendants are employed to minister to the wants of the infirm. This hospital is, moreover, provided with an Anatomical Theatre, Pharmacy, Baths, &c. The expenses of the establishment, amounting to 12,000 crowns per annum, are paid in great measure, from the Pope's exchequer, the Chancellor whereof, usually appoints a select Committee for their proper administration.

Lo Spedale di S. Giovan Calabita, alias de' Ben Fratelli, was founded under the pontificate of Gregory the Thirteenth, by certain religious men, commonly called Fate Ben Fratelli (Do-good Brethren), from their first institutor, St. John, constantly using this expression when soliciting alms for the sick.

The dwelling of the Hospitallers, was formerly a Benedictine Nunnery, and the coincidence is worthy of remark, that the building stands on an island of the Tiber, opposite the church of St. Bartholomew, which was formerly a temple of Æsculapius, and famous in pagan times for the dexterity of its Priests in the healing art.

The hospital of the "Fate Ben Fratelli," receives only feverous patients of the male sex, who must be recommended by some benefactor to the establishment. The two wards, or dormitories, appropriated to the sick, contain about 80 beds. With the exception of

one extra Physician, the entire service of the hospital is performed by the before mentioned religious men, who attend the sick confided to their care, night and day, ministering to their spiritual and temporal wants with the utmost solicitude and attention.

It would be highly advantageous to the poor in our own, and in fact, in every country, if hospitals were generally confided to the care of such administrators and attendants as the "Fate Ben Fratelli," in Italy, or, as the "Sœurs' de la Charite," in France, who certainly make the best nurses, combining, as they do, more intelligence and a higher sense of duty, than is usually found among uneducated and hired servants. It is not merely the nauseous medicine doled out from the dispensary, or the scanty pittance of weak broths, and coarse meats, served up with the harsh accompaniments, and cold formality of English parochial and workhouse discipline, which the sick, or the dying patients require from their attendants; for the kindly look and devout consolation, excited by a feeling of religious sympathy, are more refreshing to the aridity of the languid frame, than a cooling draught is to the parched tongue. For this, will the unfreed and still embodied spirit bless you on earth, as its guardian angel in human form, and hereafter hail you, with grateful recollection, as its true and friendly comforter before the tribunal of your Omniscient Creator and remunerating Judge.

**Postscript.**—Besides the large public hospitals already mentioned, eighteen minor ones, for poor sick foreigners, might also be enumerated, as almost every Christian State, at one time or other, possessed a national asylum of this nature in Rome for its Pilgrims. Many of these institutions, owing to political and other vicissitudes, have long since fallen into decay. With regard to the old English and Scotch hospitals, I intend to give some historic details respecting them in a future letter.

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#### LETTER THE ELEVENTH.

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“Roma disciplinarum omnium sacrarum, et, schola literarum Florentissima, sicut et artium.”—*Thomassinus.*

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AMONG the numerous institutions for ameliorating both the moral and physical condition of the Roman poor, none stands, perchance, more pre-eminent for general utility, than the Ospizio Apostolico di San Michele, situate near Ripa Grande, on the banks of the Tiber.\*

\* Before the building of St. Michael's Hospital, Sixtus the Fifth founded an asylum for poor aged invalids, in the hospital at present belonging to the Knights of St. John of Jerusalem, in Rome.

In this vast establishment, nearly 1000 individuals, both old and young, of both sexes, are maintained. The Ospizio is divided into four grand divisions. In the first, about 120 old men are received; and the second is appropriated for the reception of a greater number of poor aged females. The ordinary occupation of the latter is to make or mend shirts and stockings for the rest of the community; and the men, if not too decrepit, are employed as inspectors, door-keepers, &c. in the different offices. In the third division, 250 boys receive an excellent religious and moral education, besides being brought up to some useful trade or profession; such as tailors, shoemakers, carpenters, weavers, sculptors, painters, &c. Those who display a particular taste for the fine arts, are also instructed in profane and sacred history, chemistry, anatomy, architecture, engraving, tapestry weaving, &c.\*

The "studio" of the last-named branch of art cultivated here, is formed on the model of the Gobeline establishment at Paris, and is at present, I believe, the only one existing in Italy.

The Ospizio di S. Michele, is possessed of a museum and a printing office. From the latter, some fine

The originator of this Polytechnic asylum for poor boys, was an humble individual named Leonardo Cerusi, for some time one of Gregory the Thirteenth's menial servants; and, from a small smattering of Latin erudition, which he possessed, nicknamed Il Letterato. The St. Michael's charity-boys are still called Letterati, from this circumstance.

editions of standard works occasionally appear. The former contains an extensive collection of antique models, medals, cameos, engravings, &c. Here, as well as in the different factories of the establishment, an annual public exhibition takes place of all the objects of industry and art, executed by the Alumni during the preceding year. The Pope himself, in order to encourage and reward the meritorious, not unfrequently honours the Ospizio with a visit on these occasions.

Those among the St. Michael's boys, who happen to have good voices, are also taught, independently of their trades, instrumental and vocal music, with the dramatic art.

During the Carnival, it is usual to convert one of the wide and lengthened corridors of the Ospizio into a theatre. The singing boys then get up a biblical melodrama for the entertainment of themselves and friends.

The celebrated Zingarelli, I remember, before his death, composed purposely for them the music of an "opera," entitled the "Death of Saul," which, with the exception of the orchestral part, was entirely performed by the boys, educated in the hospital. The musical and pantomimic parts were pronounced excellent by competent judges. And some of my acquaintance, both English and French, who were present on this occasion, acknowledged that the acting and singing of these youths might stand in competition with the performances of much older practitioners on the public

stage. Many of the Roman nobility, and even the Cardinals, with other ecclesiastical dignitaries, sometimes condescend to honour these scenic exhibitions with their presence.

The fourth division of St. Michael's Hospital is allotted to an asylum for 240 poor girls, who are gratuitously instructed in reading, writing, arithmetic, sewing, weaving, music, and other useful domestic arts, becoming their condition in life.

This portion of the Ospizio is called "Il Conservatorio di S. Giovanni," on account of the female community having been transferred hither by Pius the Sixth, from the Lateran Palace adjoining St. John's Church, at that time supposed to be insalubriously situated.

The children of both sexes are admitted into the Ospizio about the age of 10, and are maintained until the age of 20. The young men are then considered capable of providing for themselves, and receive, at their departure, a sum of money sufficient to purchase the necessary implements of their trade or profession.

The young women are kept in their asylum until suitable situations or husbands are provided for them, and then they become entitled to a present of 100 crowns as a wedding portion.\*

\* 800 crowns a-year are given to the Conservatory for this purpose, by the Confraternity del' Annunziata.—*Vide Letter the Fourth.*

The children, as soon as they arise, and assemble for prayer every morning, sing together that beautiful and appropriate psalm “*Laudate Pueri Dominum*” (Praise the Lord, ye children; praise ye the name of the Lord, &c.”—Ps. 112.)

Although each of the four communities has its own separate oratory and chaplain for daily prayer, they all, nevertheless, meet for divine service on Sundays and Festivals in the large parochial church of St. Michael.

Among other practices of piety, it is customary for the whole establishment to perform a series of religious exercises upon the most important truths of religion, during a spiritual retreat of several days, as a preparation for worthily approaching the sacraments at Easter. In fine, the spiritual and temporal wants of the poor are here attended to in a liberal manner, worthy of Rome, the centre of Christianity.

The revenues of this vast and useful institution do not exceed 50,000 crowns a-year. Some few, however, of the inmates pay for their board; and the interior economy of this extensive establishment is so judiciously managed, that the maintenance of each alumnus costs, upon an average, not more than forty-eight crowns, or about ten pounds sterling, per annum.\*

\* The daily fare of this community consists of eighteen ounces of bread, four ounces of meat, with soup and vegetables (occasionally), and a pint of wine. Eggs and salad are

Pope Innocent the Twelfth, if not the founder, may perhaps be considered as the principal benefactor, of the Ospizio di San Michele. He it was who united the four communities under one roof, which, with the additions that have since been made by Clement the Eleventh and Pius the Sixth, now covers an area of about half a mile in circumference. The same Pope, it is said, visited the "Ospizio" no less than sixty-four times during his pontificate, and on one of those occasions he left a donation of 100,000 crowns.

His munificent example has been recently imitated by his present Holiness, Gregory the Sixteenth. The first named Pontiff entertained such affection for the orphan boys, that he used to call them his nephews, and frequently took pleasure in teaching them their catechism and prayers, whereof many still used in the Ospizio were composed expressly by this Pope himself.

On this account, the memory of Innocent the Twelfth is justly held in the greatest veneration ; and on the anniversary day of his death, one of the orphans publicly recites a panegyrical discourse, expressive of the grateful remembrance still entertained of the benefits he conferred on their asylum.

Adjoining the Ospizio di St. Michele, Clement the Eleventh, in the year 1703, erected two Penitentiaries, given at supper. On festal days something extra is also added.

or houses of correction, for vagrants and women of dissolute behaviour.

The sixty-four chambers, which the prison contains, are so arranged as to require but a single inspector to watch over, and see everything that is going forward within, during the hours appointed for work. This, according to Bentham's system, is an advantage most devoutly to be wished for in all workhouse discipline.

At St. Michael's the prisoners are principally employed in the manufacturing of coarse cloth. To encourage their diligence, however, as well as to alleviate the burthen of forced and unprofitable labour, a small pecuniary emolument is allowed to each one, according to the quantity of work performed.\*

The Popes of Rome, it is now, I believe, pretty generally admitted, were the first to introduce a system of humane treatment towards prisoners ; and the penitentiaries in England, Switzerland, and America, though constructed on a much larger scale, were formed, according to Morichini, upon the plan of the Roman one.†

Another important and useful establishment, conti-

\* Relazione dell' origine, e dei Progressi dell' Ospizio Apostolico di S. Michele scritta da, Antonio Tosti presidente del Medesimo. 1832.

† Degli' Istituti di Pubblica Carità, e D' Istruzione Primaria in Roma, Saggio Storico e Statistico di Monsignor Morichini Vice Presidente dell' Ospizio Apostolico di S. Michele, Rome, 1835.

guous to, and dependent on the Ospizio Apostolico di S. Michele, is the Lanificio or Cloth Manufactory, erected by order of Clement the Eleventh, according to a plan presented by the celebrated architect, Fontana. This extensive factory affords employment to about 850 individuals of both sexes.

No machinery being allowed, the different processes of weaving, carding, and dying the wool, are all performed by manual labour; and the result is, that Roman cloth cannot stand a competition with the produce of foreign markets.

It is calculated that, upon an average, about 70,000 yards of cloth, of different texture, are annually manufactured in the Lanificio of St. Michele; and, as the Ospizio has the exclusive privilege of furnishing the papal household and army with woollen garments, the sale of cloth to these fixed customers forms one of the principal sources of its revenue.

La Pia Casa d'Industria, or, as it is more commonly called, L'Ospizio di S. Maria degli Angeli (from the contiguous Church of this name), is situate amid the magnificent remains of Dioclesian's baths. A considerable portion of the latter was formerly used as a granary during the Government monopoly of corn: since free commerce, however, with respect to this important article of human sustenance, has been allowed in Rome, these vast magazines gradually became useless, and it was deemed advisable to convert them into

a mendicity asylum, or, house of industry, for paupers. The necessary alterations were commenced soon after Pius the Seventh's return to his dominions in 1814, and all the mendicants existing in a similar dépôt formed by the French, near the Church of St. John Lateran, were transferred hither by order of the same Pontiff. His successor, Leo the Twelfth, ordained that the new establishment should be a Polytechnical one, and regulated, as nearly as possible, according to the system of industrious economy employed in the Ospizio Apostolico di S. Michele, before described.

The poor children received into the "Pia Casa d'Industria," are carefully instructed in their religious duties, and, at the same time, taught the rudiments of some useful trade. At the age of eighteen, it is supposed the young men are capable of earning their own livelihood. The females, however, are not allowed to quit the asylum at any age, until suitable situations are provided for them elsewhere.

In this establishment, the aged poor of both sexes also find an asylum. The men and boys are taken charge of by an order of religious men, commonly called "Ignorantelli;" and the females, both old and young, are entrusted to the care of a sisterhood of nuns, denominated "Le Figlie del Rifugio del Monte Calvario," recently introduced into Rome from Genoa.

About a thousand paupers are at present maintained in this vast establishment, which has diminished, in a

no small degree, the numerous groups of idle vagrants and beggars that used formerly to loiter about the streets of Rome. In a remote part of the building is a Lazaretto, wherein every pauper is lodged for three days after his arrival, in order to prevent contagion, if the individual happened to be afflicted with any infectious disease. The male inmates of the Ospizio, able to work, are usually employed, either as carpenters, gardeners, and agriculturists; or, as hatters, tailors, and shoemakers. In the factories of the trades last named, all the hats, uniforms, and shoes, for the Pope's soldiery, are made. For those among the boys, who may happen to be possessed of any musical talent, a school of instrumental harmony has also been established, in order to enable them to cultivate, scientifically, a taste for music during the hours appointed for relaxation from daily labour. Already a considerable body of musicians have been organized, who now rival even the regular military bands in the execution of the most difficult symphonies.

The female paupers are employed in making straw-chairs, spinning cotton, washing and mending the linen of the community. What is gained by the labour of each individual, is divided into three parts; whereof, one third goes to the establishment—another to the workmen—and the remainder to a common fund, which is again divided. By this system, the Ospizio makes a yearly revenue of 4000 crowns. Its entire annual ex-

penditure, however, amounts to 40,000 crowns, contributed principally by the "Commissione de' Sussidi," a charitable institution of which I purpose briefly to explain the nature, before concluding this letter. A lay-gentleman, with the title of Presidente, is deputed by the Cardinal Protector to superintend the financial economy of the Ospizio, and a bishop, with four chaplains, presides over its religious and moral discipline.

The maintenance of each pauper, costs this Mendicity Asylum upon an average not more than twelve bajocchi, or, about six-pence, English, per diem.

The Ospizio di S. Galla, and the Ospizio di S. Luigi, are asylums, which merely afford shelter during the night to the harbourless of both sexes. The first named is divided into five dormitories, containing in all about 220 beds. The second house of refuge has but two dormitories containing thirty beds, exclusively appropriated to poor females.

Indigent agriculturists, especially, who come into the city in quest of employment, and have no home of their own to go to, resort to these asylums in great numbers during the inclemency of the winter season; but, in the summer, owing to the mildness, and continual serenity of the climate, many of them, rather than to submit to the disciplinary rules of the Ospizio, prefer to sleep on the steps of churches and palaces, in the open air. Besides the local superiors, several charitable clergymen frequently come to both hospitals

for the purpose of instructing the ignorant, and distributing alms to the most distressed.

A priest of the name of Odescalchi founded the first asylun about the middle of the seventeenth century. In 1725, Don Livio Odescalchi rebuilt the Church and Ospizio di S. Galla, which has recently been enlarged by another member of the same pious and noble family.

The other Ospizio di S. Luigi, which, though locally near, and with a similar object in view, was founded independent of the former, by a Florentine priest named Gallazzi, about the commencement of the eighteenth century.

The Ospizio Ecclesiastico was founded about the middle of the seventeenth century, by a Roman Chemist, named Vestris. This benevolent individual, visiting the poor sick, one day, in the great hospital of S. Spirito, accidentally discovered among them, an old acquaintance, in the person of a respectable clergyman, who, ashamed of being seen in that situation, endeavoured to conceal his face under the bed clothes from the notice of his former friend. The latter was induced by this circumstance to found for indigent and infirm clergymen, a more comfortable and appropriate asylum, containing ten beds. The direction thereof, by the founder's last will, was moreover confided to a pious congregation of 100 Priests, and 20 Clerks, who had formed themselves, about that time, into an association for devotional purposes.

**L'Orfanotrofio di S. Maria in Aquiro**, was originally founded for orphan children of both sexes, by a pious Confraternity of Lawyers, at the suggestion of St. Ignatius, in the year 1540.

Later, the opulent and charitable Cardinal Salviati before mentioned, rebuilt the asylum upon a grander scale; and, moreover, added to it a college for those among the orphans, who displayed any capacity for the higher branches of learning.

The male orphans, at present about sixty in number, are confided to the care of an order of religious men called Somaschi, founded in the sixteenth century, by St. Jerome Emilian, for the education of youth.

The female orphans dependant on this establishment, are under the tuition of Augustinian Nuns, dwelling in a large convent adjoining the ancient church of the Four Crowned Martyrs on the Cœlian Mount. Of both establishments, whose united revenues amount to about 15,000 crowns a-year, the late Cardinal Weld was protector, and chief administrator. To his judicious management and munificent piety, the fatherless and motherless in Rome are indebted for many comfortable improvements introduced into their asylums.

**L'Ospizio di Tata Giovanni**, is an asylum for those poor orphans who happen to be utterly destitute and friendless. It was first opened by a poor unlettered Bricklayer, named Giovanni Borgi, towards the end of the last century.

Tata, in Italian, is synonymous with the well-known familiar denomination, which children in England give to their parents ; and as these poor outcasts naturally looked up to this kind individual, who had preserved them from misery and starvation, as their father, they always designated him as such ; so that Daddy John, is, in plain English, the literal translation of Tata Giovanni, the appellation whereby this Roman asylum for orphans is now publicly known. The local situation of this Ospizio has, however, frequently varied. It has now apparently formed a permanent abode at St. Anna de' Falegnami, a church and convent formerly belonging to Salesian Nuns, and which some time after their dispersion by the French revolutionists, was given by Pope Pius the Seventh, to Tata Giovanni's orphan boys. The latter are, at present, about 120 in number, and are maintained, partly by their own labour, and partly by monthly subsidies from the papal treasury, together with the casual donations of benevolent individuals, both foreigners and natives.

As this humble institution has no superfluous Wardens or Servants, to prey, like vampires, upon its vitals, it manages, with comparatively small means, to do much more good than many wealthier endowed institutions of a similar nature. According to Morichini,\* who has written an interesting dissertation upon

\* Di Giovanni Borgi Maestro Muratore detto Tata Giovanni e del suo Ospizio per gli Orfani abbandonati, memoria Scritta dall' Abate Carlo Morichini. Roma, 1830.

its internal economy, the maintenance of each *Alumnus*, in the Ospizio di Tata Giovanni, upon an average, costs no more than forty-six crowns, or about ten pouuds sterling a year.

Two dignified clergymen (one of whom is at present Archbishop, in *partibus*), preside gratuitously over the religious and moral discipline of the house, and as the *alumni* are usually employed abroad, in the city, by different shopkeepers and tradesmen, in manual labour, during the day, on their return to the Ospizio at night, they have the advantage of being kindly initiated into the rudiments of *belles lettres*, mathematics, and other sciences useful to artizans, by a few respectable young men, both Lay and Ecclesiastic, of a superior education. The oldest and best behaved among the orphans are appointed monitors over the others, and after having made sufficient progress themselves, they are obliged to teach their younger companions the rudiments of reading, writing, and arithmetic.

The principal part of the weekly earnings of the orphan boys able to work, devolves to the common fund. The remaining portion thereof is, however, set apart for each individual ; who, when he quits the Ospizio, has thus a small capital wherewith to set up for himself

In a former letter, I cursorily noticed an asylum near St. Peter's, for proselytes from heresy to the Catholic Faith. I shall now call your attention to another asylum, for Jews and Idolators, who wish to

become instructed in the Christian religion. It was founded about three centuries ago, by the Confraternity di St. Giuseppe de' Catecumeni, under the Pontificate of Paul the Third. The establishment was subsequently reduced into a collegiate form, and placed by Gregory the Thirteenth, in the hands of the Jesuits, who, at one time, had no less than seventy Jewish Neophytes under their tuition.

After various local changes, the Asylum for Catechumens was transferred to a building near the Church of the Madonna de' Monti.

The men, after being boarded, lodged, and instructed, gratuitously, during forty days in this institution, are now dismissed after receiving baptism.

The females, however, are kept until suitable situations or husbands are provided for them ; to facilitate this desirable object, the sum of 150 crowns is given with each Neophyte, as a wedding portion. Those who prefer taking the veil, are admitted into the Dominican nunnery " Dell' Annunziata," founded expressly for them in the year 1540, by Pius the Fifth.

Both establishments have annual revenues, to the amount of 7000 crowns, whereof the Cardinal Vicar of Rome (*pro tempore*) is usually the administrating trustee.

Of the numerous charitable institutions which Rome contains, for ameliorating the lot of the youthful poor of the female sex, those asylums called Conservatories,

are not the least interesting. In the latter, which are thirteen in number, they find a timely refuge from those seductions whereunto their age, sex, and poverty, might otherwise expose them, living unprotected in the world ; and moreover receive an education adapted to their future prospects in life.

A brief description of merely one of these asylums, may, peradventure, suffice to give you a not altogether imperfect idea of the internal economy of others.

The so-called Conservatorio della Divina Provvidenza, although not the most ancient, is, however, one of the largest and most respectable of these institutions. It was first founded in the year 1674, by a Roman priest, named Papaceti, near the Benedictine Nunnery of Tor dè Specchi. Pope Clement the Tenth shortly after transferred this Conservatory to a more ample and commodious residence, adjoining the Church of S. Orsola, at Ripetta, on the banks of the Tiber. At one time, about 200 poor girls were gratuitously educated and maintained in this establishment, though, at present, I believe, the Alumnæ do not exceed half that number. This community, also, was formerly celebrated for the manufacture of kid-gloves ; but, owing to the cheapness and perfection to which the art of glove-making has been brought in Naples, this branch of industry is now neglected as unprofitable, and its members are employed in making shirts, stockings, and other wearing apparel. The profit of their

labour is all their own. They have, also, the privilege of electing, from among themselves, their own mistresses, who are at liberty to receive female children residing in the neighbourhood, as pupils, or apprentices. The latter, however, do not board in the conservatory. The regular inmates wear a uniform dress, consisting of a black surge gown, with shawl, bonnet, and veil of the same colour. Whenever they walk out into the city, they are obliged to go in parties of, at least, five together. If they wish to quit the asylum to get married, or become nuns, they receive for their dowry a present of one hundred crowns. Like a few of the other conservatories, this establishment, also admits pensioners, who pay for their board, 54 crowns, (about 12 pounds sterling per annum.) They fare, however, no better than the rest ; each one's allowance at dinner consists of 16 ounces of bread, eight ounces of meat, and a pint of wine. In addition to this, they get soup, and salad for supper.

The fixed revenues of this establishment amount to about 7,000 crowns a-year ; and the administration thereof is usually confided to some ecclesiastical dignitary, appointed by the Cardinal Vicar of Rome.

There are also in Rome, at present, three houses of refuge for those unfortunate victims of unprincipled men's seduction, or of their own passions, who, after having been cured of disease in the public hospitals, might, for want of proper protection, be induced to

return to their former bad habits. The inmates of these asylums are partly maintained by their own labour, and partly by the donations of the charitable and benevolent.

The frightful increase of prostitution, so loudly complained of in most of the large towns of Great Britain and Ireland, might, I think, be considerably checked, if the Roman system of police were adopted. When it is ascertained in Rome that a mother of a family is base enough to sacrifice her daughter's virtue for sordid lucre, the authorities here do not scruple to prevent the evil to the utmost of their power, by forcibly placing the female children of suspected parents in one or other of the before-mentioned asylums, and of confining those who are notoriously guilty, in a house of correction.

This may be called arbitrary dealing, but it is, certainly, more praiseworthy and humane to prevent a crime of this nature, if possible, than to punish it after perpetration.

La Commissione de' Sussidi was instituted by Pope Leo the Twelfth, as a central committee, or board of administration, for all public legacies, donations, and subscriptions in aid of the poor. The council is composed of a Cardinal President and fifteen Deputies. Subordinate to this committee, are the regionary and parochial congregations, composed of the Parroco, or Curate, the Physician, Surgeon, and a few other respect-

able citizens most likely to be acquainted with the wants of the poor in their several parishes.

The Commissioners, who dispose of a sum amounting to 170,000 crowns a-year, allot, according to the recommendation of the sub-committees, small pecuniary subsidies every week to distressed families, reduced to poverty from age, want of employment, or other causes. The Commissioners' funds have to support, in great measure, the before-mentioned mendicity asylum ; and from the same source is also derived the subsidy annually advanced for the employment of the poor in works of general utility ; as, for instances, the excavations in the Forum, and the public roads and walks on Monte Mario, and on Monte Pincio.

Each workman is allowed two pounds weight of bread and twelve bajocchi (about 6d. English) per diem. Six hundred is the average number of able-bodied paupers thus daily preserved from idleness and want. Begging in the streets of Rome is now tolerated only in those unable to work ; and even they must be registered by the police, and wear a brass badge with an inscription, authorizing them to solicit alms, otherwise they become liable to be taken up, and imprisoned as vagabonds.

The Monte di Piètà, although last mentioned, is not the least deserving of notice among the various institutions for affording relief to the poor of Rome.

These useful establishments owe their existence to

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the zeal of some Franciscan friars, in the 15th century ; who, in order to preserye the poor from the exorbitant extortions of Jewish usurers, induced several wealthy Christians, in various places, to join together, and form banks, for the purpose of facilitating loans to the indigent, at a moderate interest.

These undertakings met, at first, with considerable opposition on the part of some scrupulous persons, who contended against the lawfulness of usury in any shape ; but the question was finally settled in favour of the Monte di Piètà, by Pope Leo the Tenth, in the fifth council of Lateran, where the debate on both sides was agitated with considerable warmth.

Father Giovanni Calvo, Commissary of the order of Friars Minors, in Rome, at the head of a society of opulent and benevolently disposed citizens, laid the foundation of a Monte di Piètà, which was solemnly sanctioned by Paul the Third, in the year 1539. Its funds and magazines were gradually increased and enlarged by the munificence of Gregory the Thirteenth, Sixtus the Fifth, Clement the Eighth, and other Pontiffs, under whose auspices the Roman Monte di Piètà attained to an extraordinary degree of prosperity.\* Notwithstanding the severe losses it has sustained during the late revolutionary vicissitudes, the Monte di

\* The celebrated St. Charles Borromæus, nephew of Pius the Fourth, was also one of its earliest and most efficient protectors.

Pietà has still a capital of several millions, and is, moreover, possessed of landed and other property to the annual amount of 32,000 crowns, which is more than sufficient to pay the salaries of the one hundred clerks, overseers, &c., employed in the different offices.

On depositing furniture, wearing apparel, or any other pledge, small sums are lent, to the amount of four crowns; for larger sums, about two per cent. interest is exacted. The certificates must be renewed, at present, after the expiration of seven months; otherwise, the unredeemed pledges are publicly sold by auction, in the presence of deputies appointed for the purpose. The surplus, however, if any remains, is reserved for the proprietor, who may claim it at any future period.\*

Upon these securities, it is calculated that about 250,000 crowns are constantly kept in circulation among the poor of the city.

Annexed to the Monte de Pietà, is a depot, or bank, wherein those, who wish, may deposit plate, jewels, and other valuable effects, to any amount, with the greatest safety, as the property is guaranteed by the State.

The whole disciplinary administration of this vast

\* His present Holiness, Gregory the Sixteenth, has twice, within my recollection, visited the Monte de Pietà, and on beholding a vast number of small pledges, belonging to the poorest of his subjects, he ordered his Treasurer to redeem and restore them, gratuitously, to the owners.

establishment, is superintended by a single Director, appointed by the Pope's general Treasurer, or Minister of Finances for the time being. Formerly, however, the Monte di Pietà was governed by a Confraternity. The splendid chapel wherein its members, according to the custom of other pious associations, used to assemble for religious purposes, is particularly deserving the notice of the artistic traveller, as it contains some finely sculptured groups in marble, by Guidi, Tendon, and Le Gros. There are also a few remarkable paintings, whereof, one represents Benjamin accused before Joseph in Egypt, of having stolen the golden cup ; the subject of another is, Tobias requited, with interest, for the loan of his talents to Gabelus, an historic example frequently adduced from the sacred Scriptures, by the advocates of interested money lenders.

As the central Monte di Pietà is closed on Sundays and holidays, it has auxiliary agents, called Rigattieri (not unlike our English pawnbrokers) in different quarters of the city, who are authorised to advance loans to the poor, upon pledges not exceeding the value of four crowns at any time.

Saving Banks, which were much wanted, have been recently introduced into Rome, and the papal government, by encouraging institutions of this nature, might, I think, considerably obviate the notoriously improvident habits of the poorer classes.

Roman charity, in fine, is not limited to one

clime or creed, as the following example may tend to prove.

A barbarous custom still exists among the Pagan Chinese, when their families happen to be too numerous, of throwing new-born infants to be devoured by dogs. In the streets of Pekin alone, it is said, that 3000 children are thus annually destroyed.\* In Rome, not long ago, some charitable individuals entered into a subscription for the purpose of providing a Christian asylum for these poor outcasts. Through the medium of the Propaganda Congregation, which maintains a regular correspondence with this part of the world, proper persons are employed to subtract as many as possible from the cruel fate unto which they are doomed by their unnatural parents; and those whom they cannot save from destruction, they endeavour, at any rate, to baptize before death.

Among the anonymous donors upon the list of subscribers to this humane undertaking, my attention was particularly attracted by the simple and expressive signature of "a Christian Mother."

The British nation, also, it is often and justly remarked, is second to none in universal charity. The assertion that their liberality towards the distressed, is not circumscribed within the narrow boundaries of sectarian exclusiveness, I am ready to corroborate, by

\* Le Comte, *Memoires sur la Chine*.

some recent examples, which, as they also relate to Rome, may not here, peradventure, be irrelevant.

Since the English Protestants, who usually resort to the "Eternal City," in great numbers during the winter season, have obtained from the Papal government permission to open a Chapel for their own form of worship, they have largely contributed to a permanent fund, wherefrom weekly allowances are made to indigent Roman families properly recommended by the parochial authorities. The Curate of one of the most populous parishes in Rome, once highly extolled, in my presence, the generosity of the English Protestants towards his poor parishioners.

As soon, also, as it became generally known that, owing to the earthquake, which a few years ago partially destroyed Foligno, and other towns of Umbria, the population of these parts were in great distress, several British travellers, both Protestant and Catholic, generously contributed to the collection set on foot by Cardinal Weld, for the relief of the sufferers.

To conclude, then, in the poet's words :

"Thus ever may creed and test  
Vanish before the unreserved embrace  
Of Catholic humanity."

## LETTER THE TWELFTH.

“Aliis alia patria, sed Roma communis omnium litteratorum est patria, altrix et evectrix; alma parens omnium gentium.”—*Erasmi Epist. ad Card. S. Georgii.*

By Anti-Catholic writers, Rome is not unfrequently depicted the fostering nurse of ignorance; but, after briefly reviewing her educational institutions, you, I fancy, will admit the justice of the encomium, which she merited from that “great and injured sage,” Erasmus, three hundred years ago.

The Universities within the Pope's temporal dominions have been reduced to seven. Of these, however, I purpose calling your attention to only two, existing within the walls of the Roman metropolis.

The first in rank, is the Archiginnasio Romano, or as it is more commonly called, L'Università della Sapienza. Its latter denomination is derived from the following words of the Psalmist being inscribed over the door—

“Initium Sapientiae Timor Domini.”

The precise date of the original University's foundation has not yet been ascertained, with any degree of

certitude ; some trace its origin to a period previous to the decline and fall of the Roman Empire, and maintain that it continued a flourishing nursery for the different arts of rhetoric and philosophy until the Goths, and other adventitious barbarians, meddled therewith. Be this as it may, it appears beyond a doubt, that on the site of the present Gymnasium, schools of public instruction were opened by St. Gregory the Great, as early as the seventh century. Academies for the study of the laws were also founded here, in the thirteenth century, by Popes Innocent the Fourth, and Boniface the Eighth. The last-named Pontiff was himself, perhaps, the greatest Canonist and most learned Jurisconsult of his age. In the year 1310, Clement the Fifth established Hebrew, Greek, Arabic, and Syriac Professorships. Later, new privileges and additional revenues were conferred upon the Masters and Students connected with this seat of learning, by the Pericles of Italy—Leo the Tenth. This was the era when every art and science seemed to revive, and to which Pope so beautifully alludes in the following lines,

“ But see ! each Muse in Leo’s golden days,  
Starts from her trance, and trims her wither’d bays ;  
Rome’s ancient Genius, o’er the ruins spread,  
Shakes off the dust, and rears its reverend head :  
Then Sculpture and her sister Arts revive—  
Stones leap to form, and rocks begin to live—

With sweeter notes each rising temple rung ;  
A Raphael painted and a Vida sung !”

Under the auspices of this same munificent patron of literature, commenced the rebuilding of the present University, which was continued by Sixtus the Fifth, Urban the Eighth, and Alexander the Seventh. During the Pontificate of the last named, the Alexandrian Library was also completed, in an upper story of the building, for the use of the public at large, as well as Students of the University. The interior architecture of the present stately pile, designed by Michael Angelo, is particularly admired. Three sides of the oblong quadrangular court are decorated with “travertino,” pilasters, of the Doric and Ionic orders, forming a triple range of double porticos, into which open the different schoolrooms.

The eastern side of the cortile, however, terminates in a curve, wherein is situate a church, dedicated to the heavenly patron of lawyers—St. Ivo.\*

The altarpiece, representing this honest and saintly Jurisconsult, charitably engaged in assisting some of his poor clients, was painted by Pietro da Cortona. Without meaning any offence to modern Templars,

\* In Leo the Tenth's time, lectures were given upon the science of astrology ; and the Professorships at the re-opening of the University, amounted to 103 in number.—Le Tournon, *Etudes Statistiques, sur Rome.*

allow me to remind you of the old popular hymn, that used formerly to be sung on St. Ivo's festival—

“Sanctus Ivo  
Erat Brito  
Advocatus,  
Sed non Latro  
Res miranda  
Populo.”

In allusion to the family arms of the then reigning Pontiff, Urban the Eighth, his architect Borromini gave to the interior of St. Ivo's Church, a triangular form, so as to make it in shape somewhat resemble a bee, with expanded wings. He, moreover, exteriorly surmounted the sacred edifice with a spiral Cupola, which, were it not for the Cross on its apex, might be taken for the summit of a Chinese Pagoda. As a whole, however, this portion of the material building of the University, though far from displaying much wisdom, or taste, on the part of Borromini, is, nevertheless, considered one of the most singular specimens of this eccentric artist's architectural designs.

With regard to its educational economy, the Università della Sapienza is divided into five Colleges, or Faculties, whereof the supreme direction is confined to a committee, called *La Congregazione degl' Studi*, under the presidentship of a Cardinal, with the title of Arch-chancellor of the University.

Subordinate to this eminent dignitary, is the College

of Consistorial Advocates, by whom all law-degrees are conferred. The origin of this legal corporation dates from the Pontificate of the before-mentioned Pope, St. Gregory the Great ; and from among its members, by special privilege, the Rector of the University must always be chosen.

The academical Term commences in November, and terminates in June, during which period, about fifty professors of Theology—Law—Medicine—Philosophy—and Philology, are employed to give lectures on the different branches of these faculties. The class-rooms are open to every comer, gratis ; none, however, are allowed to concur for the scholastic prizes, unless they have been regularly matriculated.

At the University of Cambridge, if I have been rightly informed, attendance upon twenty lectures during one term constitute the entire theological course of the aspirant to Holy Orders. In the Roman University, the Divinity course usually lasts four years. The distinctions of Servitors, Sizers, Graduates, Fellows, &c., are here unknown. None of the students or teachers are lodged or boarded on the establishment ; but, each Professor receives from Government a pecuniary allowance, varying from two to four hundred crowns a-year.

Although some few of the Masterships are not open to competition, most of the vacant chairs are concurred for by rival candidates ; and the person who has proved

himself to have most merit, after undergoing a severe examination before competent judges, no matter whether he be a layman, or an ecclesiastic, is promoted to the vacant Professorship. This, of course, is to be understood of those Faculties not incompatible with the lay, or clerical, professions. Each Professor, according to the constitutions of the University, is obliged to publish his course of lectures within two years after his instalment.

The students, at all times, are at liberty to keep on their hats and cloaks in the school rooms; and as the latter are comparatively few in number, when the signal bell rings, the Mathematical Professor, after solving a geometrical problem, and the Lecturer of Theology, perhaps, after descanting on the logical acumen of St. Thomas Aquinas the Angelical, or of Duns Scotus the subtle Doctor, are not unfrequently obliged to cede their *rostra* to the Professors of Greek, Latin, and Italian eloquence; who will contrast, probably, before the same hearers, the beauties of Virgil and Horace—Cicero and Demosthenes, with the respective merits of Tasso and Petrarch—Bembo and Segneri.

To the University “Della Sapienza,” various Museums of Natural History, with cabinets and theatres for physical and chemical experiments, are also annexed.\*

\* In one of the Museums is preserved the chemical apparatus of Sir Humphrey Davy, together with a marble bust of this illustrious philosopher. Since the late insurrectionary

A portion of the University is appropriated to the "Accademia di S. Luca," whose Counsellors have the privilege of appointing the twelve Professors, who are paid by the Roman Government to give gratuitous lectures in drawing, perspective, anatomy, painting, sculpture, architecture, mythology, and other sciences connected with the fine arts.

Before the commencement of every lecture, the Professor and his pupils always kneel and say a short prayer, to implore the Divine assistance. At the breaking up of each class, a short act of thanksgiving is also made in the same way. Among other religious duties, it is moreover the custom for all the members of the University annually to assemble, during three days, in the Church of St. Ivo, for the purpose of preparing themselves worthily to approach the Sacraments at Easter.

The Roman University has recently lost two of its brightest ornaments, in the persons of the lately deceased Dr. Merichini, Professor of Chemistry, and of Alessandro Pieri, Professor of Mathematics. It can, however, boast of great names still, in other branches of art and science, as well as of never being disgraced by any of those disgusting scenes of dissipation, which so commonly occur, as I am credibly informed, in our English Universities at home.

disturbances in the Pope's dominions, the schools belonging to the Faculty of the Law, are now held in a different part of the city.

The Italian youth—I speak from personal observation—are here instructed in a more virtuous system of metaphysics, and morality, than that which is comprised within the materialism of Locke, or, the selfish philosophy of Paley, exclusively professed at Oxford and Cambridge.\* In these far-famed, wealthy, and corrupt nurseries of learning, the noblest hopes of our legislative and scientific institutions, are too frequently blasted, by early becoming, as too many do, adepts in knowledge of so luxurious and debanching a nature, as would require, if a recent author may be credited, the satire of a Juvenal, or, a Persius, adequately to reprobate.†

But to return to Rome, where I now wish to call your attention to the Gregorian University, or, as it is more commonly called, “Il Collegio Romano.” This vast establishment was founded by Pope Gregory the Thirteenth, in the year 1582,‡ and the objects wherefore it was erected, are sufficiently pointed

\* Bulwer's *England and the English*, chapter vii.

† Letter to his Royal Highness the Duke of Gloucester, Chancellor of the University of Cambridge, by H. Beverley. London. 1833.

‡ The thirteenth Pope of the name of Gregory, was certainly one of the greatest promoters of education whereof modern times can boast. Besides the University, which bears his name, he founded the English, German, Greek, and Maronite Colleges in Rome; not to mention eighteen other Universities established under his auspices in different parts of the world. It was this same learned Pontiff also, who employed the learned Jesuit, Clavius, and other scientific men, in the so called Gregorian Reformation of the Calendar.

out by the following simple inscription over the gate : “ Religioni ac Bonis Artibus.” In the Roman College, all the liberal arts are taught, except Civil Law, Medicine, and Surgery ; in which Faculties, the University della Sapienza, has the exclusive privilege of conferring degrees. It must, however, be acknowledged, that the schools of the former, being solely directed by Jesuits, who know so well how to combine zeal for science, with piety to God, are the more conspicuous for religious instruction and devout example.

Every day, both Masters and Scholars proceed in a body to hear mass in the contiguous church of St. Ignatius ; and on festivals, the different pious sodalities, into which the students, according to their ages, are divided, assemble in the various oratories set apart for the recital of the divine office, and other devotional purposes. On Sunday evenings, the younger catechetical students are instructed and examined in their religious and moral duties.

One day, likewise, in every month, is set apart for a spiritual retreat, wherein a mental preparation for a happy death is methodically made. Three days also are annually devoted to spiritual exercises, or meditations on the most important truths of religion, to prepare all to comply in a proper manner with the Paschal Precepts of the Church.\*

\* Those who continue to reside in Rome after the termination of their studies in the Roman College, usually become

The chamber wherein St. Aloysius Gonzaga, the youthful and angelic Patron of Students, lived and died, in the Roman College, is now a sanctuary resorted to by crowds of devotees of all ranks and ages. The body of St. Aloysius reposes in an urn encrusted with gold, lapis lazuli, and other precious materials, beneath an altar dedicated to his memory. A beautifully sculptured alto-relievo, in marble, represents the Saint in bliss. According to long established custom, the Roman Students, on these occasions, address their vows and spiritual wishes to their favourite protector in Heaven, by means of letters, which are placed at the foot of his shrine. Soon after the octave day, the papers are withdrawn, and then burnt with great solemnity in the presence of the youthful petitioners assembled in church. On the 21st of June, his festival is annually solemnized with extraordinary pomp in the contiguous church of St. Ignatius.

The Papal government allots 12,000 crowns a year for the support of the Roman College, wherein, at present, about 1500 students receive a gratuitous education. The students, whether lay or clerical, patrician or plebeian, natives or foreigners, may publicly try their

members of a pious congregation, denominated "Della Santissima Annunziata." The portrait of the Madonna, over the altar in the oratory, where they assemble for prayer, is a painting, "à fresco," of great antiquity, and was accidentally discovered 250 years ago, in the catacombs of St. Hermes, on the Salarian Way.

strength on the literary arena, and those who distinguish themselves by their proficiency in study, are sure of meeting with encouragement and reward. On the list of victorious combatants, some poor youth, or orphan boy, wholly dependent, perhaps, on charity for his support, not unfrequently passes before the nephew of a Cardinal and the son of a Prince.

Previously to the distribution of the prizes, which annually occurs in the month of September, public examinations take place, during several days, in the Great Hall of the Roman College, where any person may interrogate the students on the progress they have made in the different themes given to them to defend.

The Distributor of Prizes, at any solemn premiation in the principal Roman establishments for education, is usually selected from among the most exalted personages in the hierarchy of the church. Within my own recollection, the present Pope has more than once condescended, publicly to award the usual scholastic premiums to the successful candidates with his own hand.

The library of the Roman College contains about sixty thousand volumes, and among its curiosities may be noticed a *Quintus Curtius*, with marginal notes, by Christina, Queen of Sweden; several manuscripts of Kircher, Gallileo, Scaliger, as well as a large collection of Greek and Chinese works upon mathematical, geographical, and other subjects.

The Roman College is possessed of an observatory, furnished with excellent telescopes, for astronomical purposes. Several important planetary discoveries have been made in the Roman Observatory, by its Directors ; and among the latter, the names of Boscovich, Jacquier, Maire, Calandrelli, and Conti, hold a conspicuous place in the annals of modern science. Its Museum also contains a miscellaneous collection of Pagan and Christian antiquities : the latter was commenced by the celebrated antiquary and mathematician Kircher, who was born in the year 1601. At the early age of seventeen, he entered the society of Jesus ; but, his incapacity and dulness were at first so apparent, that his superiors were on the point of dismissing him from the noviciate. The young postulant, however, earnestly implored, and succeeded in obtaining, the Divine assistance, to preserve him from his dreaded fate, Afterwards, he became the most universal scholar of his age ; and at his demise, in the year 1680, besides the museum which bears his name, Father Kircher left behind him his printed works, in twenty-two folio volumes, as lasting monuments, not only of his refined taste and extensive erudition, but also as an encouraging example of what may be achieved by ordinary abilities, with the aid of persevering assiduity and humble prayer.

Cardinal Zelada added considerably to the Kircherian Museum, which was despoiled of not a few of its treasures after the suppression of the Jesuits. It

still contains a vast and miscellaneous collection of curiosities, such as minerals and petrified plants, a series of old coins in "*Aes Grave*," the finest extant; a variety of amulets, weights, measures, vessels, and instruments (formerly used by the ancients for religious, surgical, and culinary purposes), besides antiques of Etruscan and Egyptian workmanship, of a date prior to the foundation of Rome.\*

In accordance with a decree promulgated by the council of Trent, in its penultimate session, respecting the institution of Diocesan Seminaries, Il Seminario Romano was founded in Rome, by Pius the Fourth, solely for the education of clerical students. The Roman seminary was first opened in an old palace, belonging to the Pallavicini family, about the commencement of the year 1565. Subsequently, it was removed to the Palazzo Borromeo, at present a college of noble seculars. At length, after undergoing various vicissitudes, and several local changes, the Roman Seminarists are now established in the buildings

\* The system of instruction laid down by St. Ignatius, for the education of the Laity, though admirable in a religious point of view, is not, I presume to think, altogether adapted to the exigencies of the great majority who attend the schools of the Jesuits. So many years, for example, employed in the acquisition of the Latin and Greek languages, by those who are destined to earn their bread by the sweat of their brow, might be devoted to more useful studies; and even the adoption of some of Mr. Wyse's new theories might probably improve not a little upon the old plan.

formerly occupied by the German collegians, adjoining the church of St. Apollinare.

The course of studies here is not quite upon so extensive a scale as at the Universities. It comprises, however, all that is necessary for youth especially set apart for the service of the Church. Belles lettres, mathematics, philosophy, theology, oriental languages, canon-law, and sacred archaeology, are taught by able masters. The entire educational discipline is not, as formerly, in the hands of the Jesuits, but is now superintended by secular priests, who follow the rules laid down by St. Charles Borromæus for the government of similar institutions.

The Pope's Cardinal Vicar (*pro tempore*) usually resides in the Roman Seminary, of which he is the ordinary Protector. To his Eminence is subordinate a prelate of inferior dignity, with the title of "Prefetto degli Studi," who, as well as the other superiors and teachers, are at the Cardinal's nomination. Those seminarists, moreover, who have most successfully gone through their regular course of study, are those usually preferred to the vacant Professorships.

The Seminary Schools are not, withal, exclusively open to the resident Alumni, as many ecclesiastics, dwelling at home with their parents, and even the students of the English, and other Colleges, attend them.

The Alumni, who must be native Romans, or born subjects of the Pope, are about one hundred in num-

ber. Independently of these, however, convittori, or boarders—foreigners as well as natives—are admitted into the community, by paying an annual pension.

The following description of the Roman Seminary's internal economy, I have copied from the journal of my old schoolfellow and friend, Sedulius (of whom more hereafter), who was, I believe, the first Englishman ever admitted into this “sacred Athenaeum of learning, piety, and noble courtesy.”

The terms for pensioners (he says, speaking of the year 1826) are 110 crowns, or about twenty-two pounds sterling, per annum. For this sum, food, lodging, education, and medical treatment, when necessary, are provided. As the article of dress forms an item apart, by adding a few pounds more for clothes, pocket-money, and the little outlay necessary to furnish a student's room, the whole expense may be annually calculated at about thirty pounds.\*

A Roman collegian's furniture is not usually of a very costly description, as may be inferred from a general inventory, drawn up by an Italian poet, in the following lines :—

“ Un letticioul di duro strato carco,  
Quale userebbe un monaco d'Egitto ;

\* The terms in provincial seminaries are more moderate. In Viterbo and Montefiascone, for instance, the whole expense is little more than twenty pounds a-year. The former city is fifty miles from Rome ; the latter, though at the distance of seventy miles, is delightfully situate on the beautiful lake of Bolsena.

Un rozzo tavolin, cui son d' incarco  
Tre parvi libri, ed un più breve scritto :  
Un duro scanno in sollevarsi parco :  
In asta corta, un lucernin confitto :  
Poche e povere immagini sul muro  
Un crocifisso d' otton vecchio e scuro."

*La Stanislaide.*

The uniform worn by the seminarists consists in a three-cornered hat, a purple cassock and gown, black stockings, and shoes with silver buckles.

Long before the dawn of day, the sound of the college-bell arouses every one from sleep, while the domestics light the students' lamps in readiness at their chamber-doors. In the mean time, the hebdomadarian paces up and down the lengthened corridors, which echo to his loud and solemn voice, reciting the usual morning prayers, and to which the uprising students as loudly respond. When all are dressed and washed, each one kneels outside his room-door, and begs aloud from Almighty God, his sanctifying grace upon his studies and other ordinary actions of the day. At the conclusion of matin-prayer, every one retires with his lamp for the purpose of private study, until the orison-bell calls them all to chapel for meditation, and assistance at the holy sacrifice of the mass. At the termination of the Divine office, a quarter of an hour is allowed for breakfast, which being finished, the school-bell summons the students to their different classes.

After the public lectures are over in the morning, another portion of time is allotted to private study, until the Angelus-bell rings at mid-day—the ordinary dinner-hour in scholastic communities ; and then, after reciting, on their knees, the angelic salutation (which is repeated morning, noon, and night) the various Came-rate into which the seminarists are divided walk two abreast, in the most orderly manner, to the refectory, where they remain standing until the Rector has said grace, and given the signal for all to be seated. No talking is allowed during meals, but some instructive and entertaining book is read aloud from a pulpit in the dining-room. The fare is homely and frugal: a piece of bread and a glass of wine is the usual breakfast allowance. At dinner, each individual receives a dish of soup, three ounces of boiled beef, a second plate containing a similar quantity of roast kid or veal, and for dessert, some fruit or cheese, with a pint of wine ; to which may be added, water and bread at discretion.

On meagre days, eggs and fish are substituted for meat, in the same ratio: at supper, the quantity of food is the same, minus the soup and beef. The fare, however, on festal days, is more savoury and abundant, besides conversation at table being then permitted. On ordinary occasions, dinner-time is limited to half an hour, at the expiration whereof the presiding superior rings a little bell as a signal for all to arise,

and join in the usual thanksgiving, which being said, all leave the refectory with the same order and silence in which they came.

The different "Camerate" then retire to their respective play-rooms for about an hour, until the chapel-bell rings for them to assist at vespers, spiritual reading, &c. But previous to this, in summer, besides the time allotted for recreation, they are also allowed an hour's sleep after dinner, according to the general custom in Italy of taking a nap during the heat of the day.

After vespers, the seminarists retire to their rooms for private study, until the public school-bell again summons them to their classes. As soon as the evening lectures are over, the prefects take their respective "Camerate" to walk out into the town; and their promenade seldom terminates without visiting some sanctuary or church. As the before-cited poet appositely remarks—

——— Riedon beati i giovanetti  
Della pregiata educazion gentile,  
E di Maria l'immago, e il vero Nume.  
Di visitare han libero costume.—*Canto iii.*

On Thursdays (which are fixed holidays), after attending a spiritual conference for about an hour, the seminarists usually go and divert themselves in a vineyard or country villa, where they also spend the autumnal vacation. No games are allowed among them, but such as are consistent with mutual love and

good-will. The stakes generally consist in an agreement between the parties to recite a certain number of prayers, over and above their ordinary devotions, according to the intention of the winners. At their return home, after their promenade in the evening, the seminarists repeat the "Ave Maria," or angelic salutation, and then retire to their rooms for study, which is briefly interrupted by the solemn sound of the *De profundis* bell, tolled from every church and monastic belfry in Rome, precisely at an hour after sunset, as a signal for pious Christians to recite on their knees, the usual psalm, and requiem for the faithful dead. (This practice, however, is not universal, and is only observed, I believe, in collegiate communities, and very devout families.)

Later, the Roman seminarists are summoned by the punctual and inexorable bell-ringer to chapel for night prayers and meditation, after which, they sup as before mentioned, then withdraw to their play-rooms until the time arrives for the enjoyment of sweet dreams and uninterrupted slumbers, during the hours allotted for nocturnal repose. Each one then places his lamp outside his chamber door, and while undressing, responds aloud, as in the morning, to the prayers vociferated by the ambulating hebdomadarian.

Finally, to borrow the poet's words :

" *Della squilla al sonar manca ogni voce,  
Che di dir non finisce e resta muta;* "

M

Cristo ciascun adora affisso in croce,  
 E la Vergine Madre ancor saluta ;  
 Il Santo Protettor, l'angelo invita,  
 E riede al sonno che sostien la vita.”

*La Stanislaide.*

Thus does Religion here sanctify thec lose, as well as the commencement, of the student's daily life. The Prefects, in conclusion, make their rounds, to perform their respective duties of inspection, exchanging with every one the ordinary salute, “Felicissima 'Notte,” and then fastening with a bolt the door of each chamber outside.

The disciplinary rules of the Roman seminary are certainly watchful and severe ; for nothing can be done without the Superior's knowledge and approbation ; yet complaints are rarely made, and every office is so carefully arranged, that the order and precision wherewith the different movements of this large community are performed, may almost vie in harmony with the celestial motion of the spheres.

To the Roman Seminarists especially, the following remarks of an old English writer, may, I think, be not inappropriately applied :—Foreign Students (says Dr. Patterson) are so orderly governed, and their times of study, devotion, exercise, both scholastic and spiritual recreation—yea, even their most necessary repast and rest, are all so exactly measured out to them, all occasions of idleness, excess, and ill com-

pany, so prudently and carefully prevented, that it is no wonder they appear so civil, so devout, so religious, temperate, sober, and well-governed in outward deportment, as, through the Grace of God, they do. They are, as I said, strictly kept to their tasks, yet, rather won than forced into them. They are bridled with a hard bit; but, it is carried with such a gentle hand, as it does not pinch but guide them; so that their studies, Blessed be God! are not altogether unhappy, so neither is their life unpleasant; but sweet, agreeable to virtuous minds, and full of the noblest contents.

Strict discipline has been found by experience, calculated to insure that innocence of life, so necessary towards an efficient discharge of the duties annexed to the clerical profession; and here, beneath the eye, as it were, of the Church's Supreme Pastor, it is proper that youthful Levites should be practically, as well as theoretically, initiated into those grand and solemn truths, which they are destined to proclaim, openly, by word and deed, to men living in a corrupt and incredulous world. Among the Roman youth dedicated to the service of God and his Church, one may not unfrequently behold countenances, to whose natural comeliness, devout modesty adds something so unearthly, so spiritualized, and so peculiarly graceful, as to make them appear like so many emanations of celestial beauty. I have also found their conversation as ange-

lical as their countenances ; and a stranger, without any great stretch of the imagination, might take them for angels in human form, on first beholding them, arrayed in their snow-white surplices , especially when, like cherubim in breathless adoration, they kneel before the altar to partake of the “ Bread of Angels,” in the Holy Communion.

Annually, on Maundy Thursday, to imitate our Saviour’s example, the Rector of the Roman Seminary washes the feet of twelve of the students, drawn by lot. The “Apostoli,” as the chosen ones are called, are invited, after the ceremony, to an entertainment by the Rector, who humbly waits upon them at table. On every occasion, in fine, it may be said that the affable kindness of all the superiors towards their pupils, without distinction, of age or rank, cannot be too highly extolled.\*

This establishment, moreover, being considered as the Diocesan Seminary of Rome, is in some measure dependent on the Lateran Basilica—the Pope’s Cathedral; to which Church, on solemn festivals, it is obliged to furnish twelve clerks for the service of the

\* Among its most distinguished *élèves*, the *Annals of the Roman Seminary* record the names of four Popes (Gregory the Fifteenth, Clement the Ninth, Innocent the Twelfth, and Clement the Eleventh); eighty Cardinals; and several hundred Bishops; besides a considerable number of other Dignitaries, celebrated for the extent of their scientific pursuits and literary acquirements.

Altar. In return, the Chapter annually contributes a certain sum towards the support of the Roman Seminary: (thus far Sedulius.)

The Vatican Basilica has also attached to it the so called Seminario di S. Pietro, for Clerical students, who, after their ordination, are provided with livings by the Chapter.

The Academia Ecclesiastica is a collegiate community that was founded by Innocent the Twelfth, exclusively for the purpose of finishing the education of those ecclesiastics of noble birth, who aspire to the Prelacy. When they are admitted among the latter, they receive the title of Monsignori, either as Domestic Prelates, or Apostolical Prothonotaries of his Holiness. They then enter upon a judicial, or diplomatic career: which, at the successful termination thereof, according to the ordinary routine of business at Court, is rewarded with the dignity of Cardinal, as the Sovereign usually selects from among the prelatical Colleges those whom he intends to prefer to the most important offices in Church and State.

Among other exalted personages, I find that Leo the Twelfth and Pius the Eighth were educated in the Academia Ecclesiastica, which is usually under the superintendence of an Archbishop, (in partibus,) with the title of President.

Il Collegio dé Nobili was once a community of 100 noble youths, forming a part of the Roman Seminary.

before mentioned. At present, however, it has no connection with that establishment. When Leo the Twelfth, a few years ago, restored the direction of the Gregorian University to the Jesuits, His Holiness did so upon condition that they should also re-establish the old College that formerly existed (conjointly with the Roman Seminary) for the education of the lay aristocracy. Under such expert masters, this nursery of learning, open exclusively to the scions of nobility, now promises soon to revive its former widely spread heraldic fame, and literary renown.

Il Collegio Nazareno was founded about the commencement of the seventeenth century, by Cardinal Tonti, in his own Palace, for the education of secular students from his native town of Rimini. The title of the College is derived from the circumstance of its founder having been, for some time before his death, Titular Archbishop of Nazareth. At present, independently of the Alumni, several pensioners, foreigners as well as natives, of noble parentage, are admitted into the Nazareno establishment, which is under the direction of regular clerks, called Scolopi. The College contains a fine Library, with an interesting Museum of Natural History, and the students are ably instructed in all the branches of academic learning, by Professors belonging to the beforementioned Society, who, since their institution in the sixteenth century, by St. Joseph Calasancius, have acquired a well deserved repu-

tation for their talents in cultivating every department of Science and Literature.

Il Collegio Capranica was founded for the reception of poor ecclesiastical students, by a Cardinal of the name of Capranica, in the early part of the fifteenth century. This eminent personage also converted his own palace into a collegiate establishment, and moreover endowed it with revenues sufficient to maintain thirty-two Alumni. Most of the latter, when vacancies occur, are now at the nomination of the magistrates of the Rioni, or wards of the city.

Il Collegio Salviati, as I noticed to you in a former letter, is now blended with the Aylum for Orphans, although it was at first separately endowed, by Cardinal Salviati, for the purpose of enabling those among the orphans, who gave signs of superior capacity, to be instructed in the higher departments of knowledge.

Il Collegio Pamphili maintains a certain number of students, who, before they are enrolled upon the list as Alumni, must give proof of their having been born on one or other of the feudatory estates of Prince Doria Pamphili; as the *jus-patronatus* of the Pamphili College, now exclusively belongs to this noble and opulent family.

Several other colleges, which were suppressed at the Revolution, have not yet been re-established, for want of sufficient funds. The celebrated Collegio Clementino, however, and the Military School, founded

by Clement the Eighth ; the Collegio Bandinelli, endowed by a Florentine Baker, and the Collegio Ghislieri, founded by a Roman Physician, in the seventeenth century, have recently been re-organized, and placed on a respectable footing.

Some of the Religious and Monastic Communities, as for example, the Regular Canons of S. Pietro in Vinculis, the Benedictines of S. Calisto, and the Theatines of S. Andrea della Valle, also afford a liberal education to pupils confided to their care.

In all the principal Monasteries, moreover, schools exist for the instruction of those who have vowed to avoid the glare of worldly ambition, beneath the cloister's shade, where science and religion, as heretofore, still continue to dwell in unity and peace.

The educational system, of Monks and Friars, is still, I am aware, in many parts of the British dominions, considered to be a mere tissue of ignorant superstition, and narrow-minded prejudice ; but, allow me to observe, that had it not been for those Monks, at present so unjustly traduced, the bridge across the middle ages, connecting ancient with modern literature, would never have been built ; and their now enlightened vituperators would probably have been plunged into a worse ignorance than that wherewith they so ungratefully charge their old instructors. The learned Conrigius, although a Protestant, acknowledges that scarcely a single work appeared in Europe, during the

sixth, seventh, and eighth centuries, that can be ascribed to an author educated out of a monastery. In fine, to monkish industry and care, we are in a no small degree indebted for the preservation of documents, which record the wisdom and folly, the happiness and woe, of many remote departed generations. Even the oldest scholastic institutions still existing in our own country, as at Oxford and Cambridge, for example, owe much of their ancient literary celebrity to the zeal and labours of Benedictine Monks.

With regard to establishments for the education of the fair sex in Rome, schools for females are usually confined to nunneries, or to the conservatories mentioned in one of my former letters.

The *Pia Casa dè Tor dè Specchi*, directed by the *Dames, or Oblates di S. Francesca Romana*, and the *French Nunnery*, at the *Trinità di Monti*, are now considered the most fashionable female boarding-schools for the nobility. The *French Nuns "du Sacré Coeur,"* have also opened another large school at *S. Rufina in Trastevere*, where they gratuitously educate about two hundred poor girls, residing in that populous and destitute neighbourhood.

The *Augustinian Nuns*, in the convent of *S. Caterina de' Funari*, superintend the education of about fifty female pupils.

Another community of religious women, called *Le Zitelle del Bambin Gesù*, devote themselves, among

other good works, to the instruction of youth of their own sex. They likewise receive poor girls preparing for their first communion, and even widows, or married women, who wish to perform a spiritual retreat of eight or ten days among them. According to the constitutions of this religious community, the number of professed nuns at one time in their house, cannot be more than 33, in honour of the 33 years that our Divine Redeemer passed upon earth. Perpetual seclusion, however, is not required of any of them, and they are allowed to walk out in company together at certain seasons of the year.

The numerous infantine, or primary schools for children of both sexes, are superintended by pious females called "Maestre Pie," and are wholly supported by funds from the Pope's Almonry. De Tournon,\* who was Prefect of Rome, while it formed a department of the French Empire, acknowledged that no government in Europe equalled the Papal one in liberally providing gratuitous and elementary education for the poor.

In seven of the most populous quarters of the city are stationed as many large elementary schools, which afford gratuitous education to about 2000 poor boys. Of these schools, four are superintended by religious men, called "Dottrinari." The remaining three are

\* *Etudes Statistiques sur la ville de Rome, par Le Comte de Tournon.*

directed by a society of Christian Brothers, commonly called in Italy, "Ignorantelli," and in France, "Les Frères des écoles Chrétiennes."

The system of instruction adopted by these religious societies, mainly consists in thoroughly impressing upon the minds of their pupils, the most important truths of the Christian Religion, besides teaching them the ordinary rudiments of reading, writing, arithmetic, drawing, &c. The Lancasterian method, which has been adopted in some parts of Tuscany, has not yet been, I believe, countenanced any where in the Roman States, though the mode of instruction employed by the Ignorantelli, is said to be not much dissimilar. A remarkably singular regulation that I observed among the printed statutes of the latter, is, that no lame, or otherwise deformed person, can be admitted as masters or teachers, for fear (to cite the original words) "Nullo in pretio a discipulis habituri sint." (Tit. 1, art 7.)

The so called "Scuole Regionarie," which are 60 in number, afford a genteel education to about 2000 children, who are expected to pay according to their means, from two to five shillings per month. In addition to the before mentioned course of elementary education, the rudiments of the French and Latin languages, &c., are also taught by the regional school-masters. These schools, according to Morichini,\* are

\* Degl' Istituti di pubblica Carità e d'istruzione primaria in Roma.

susceptible of great improvements, and their number also might gradually increase, were it not for the restrictive law, which prescribes that no new school can be opened within the limited boundaries of 250 yards of an old one. This law, however, if report speak true, will soon be abrogated.

In the most indigent parishes of the City, several parochial schools have been recently established, and afford, gratuitously, the first rudiments of education to about 600 children of the poorest artizans. There also exist three gratuitous night schools, which are at present attended by 120 individuals, who, on account of their being employed in manual labour during the day, have not the means of attending any of the ordinary establishments for daily instruction.

A school for the deaf and dumb contains about seventy élèves of both sexes. Some time ago, in an oratory, where they usually assemble for religious purposes, a public specimen was exhibited of their progress in learning: some expressed by writing and other signs, a knowledge of the principal truths of the Gospel, as well as of their practical duties towards God, their neighbour, and themselves. While a few of the most talented among the others, also gave proofs of their knowledge in grammar, arithmetic, and the principal events of history.

There are also five or six institutions called Aduanze, where the apprentices and children of tradesmen and shopkeepers assemble on Sundays and Festi-

vals, under the guidance of some pious and charitable ecclesiastics, who, after Divine service, conduct these youths to a garden. Here, innocent amusements are provided for them, and before separating in the evening, they retire to an oratory, for prayer and pious reading, or, to hear a sermon usually preached to them by the presiding clergyman. The Roman "Adunanze" somewhat resemble our English Sabbath schools, which were copied from similar institutions originally founded in Milan by St. Charles Borromæus. In Rome, premiums of encouragement are awarded from time to time to those among the boys who distinguish themselves by their diligence and good behaviour.

In fine, to place before you in a still more compendious point of view, the number of institutions which Rome contains for the diffusion of knowledge among all classes of its inhabitants, you may rely on the following as a tolerably correct enumeration :—

Public Libraries	.	.	.	.	11
Literary Academies	.	.	.	.	8
Universities	.	.	.	.	
Seminaries	.	.	.	.	2
Colleges	.	.	.	.	7
Boarding Schools	.	.	.	.	18
Night Schools	.	.	.	.	3
Elementary Schools	.	.	.	.	372

In the latter alone, about 14,000 poor children, of

both sexes, gratuitously receive the first rudiments of education !

It has been often asked by travellers, how it is that such amiable, yet withal respectful, familiarity exists between masters and their pupils, as is seen, generally speaking, in all the educational establishments of Italy? A satisfactory answer to this query might, I think, be soon found, in reflecting that the mild genius of Catholicism can alone effect this result, by inspiring those religious men set apart for the instruction of youth, with a spirit of humility and self-denial, with an unostentatious resignation and modest dignity, which irreligious and sectarian teachers have never been able to acquire. Corporal chastisements, moreover, be it observed, in the Roman schools, are seldom necessary; and, if resorted to, are never so degrading as those used in Great Britain—such as pinching of ears, unmerciful floggings, and so forth. The juvenile members of British society should now imitate the example of their sires in the political world, by spreading far and wide the cry of reform in educational abuses, with a voice sufficiently loud to overwhelm all Conservative opposition.

School polity in England has long been notorious for its degrading tyranny; and the supercilious pedagogue, with his nine-tailed scourge, or birchen sceptre, in defiance of decency and common sense, still enforces obedience to his precepts by means which a Quintillian

indignantly denounced nearly seventeen centuries ago. When milder moral influences fail, confinement or expulsion would, doubtless, produce a better effect upon rational beings than the barbarous and indecent punishments at present in use. Our disgust at this irrational practice must be increased, when we reflect that Lamb, Byron, Coleridge, Peel, and other master spirits of the age, are said to have been more than once subjected to this brutal degradation.

It may now be as well to inform the reader, ere concluding the first series of these epistolary essays, that an historical account of the English, Irish, Scotch, and other Colleges, founded exclusively for the education of foreigners in Rome, and comprised in the statistical enumeration before mentioned, shall form the subject of one or more letters, in a second volume. Rome's Public Libraries and Literary Academies, moreover, will also furnish ample matter for some future epistles in the same.

In the meantime, the little already stated, may, doubtless, for the present, suffice to convince all, that learning is more cultivated in Rome than people in England, generally speaking, are aware of; and that the following wish, made by Vida, a few centuries ago, was not altogether made in vain—

“ *Artibus emineat semper studiisque Minervæ  
Italia, et gentes doceat pulcherrima Roma!* ”



## APPENDIX.

## OLINTHUS TO SOPHRONIA.

“ Si . . . . placet tristes deponere curas  
 Quā Lacus Albanus vitreis diffunditur undis,  
 Gandulphi Pagus veteris pars altior Albæ  
 Excipiet lare nos modico.”

FROM the rural abode, where, at present, Olinthus resides, Cardinal Barberini (better known as Urban the Eighth—the name he assumed at his exaltation to the Papal throne in 1623), once addressed the before quoted lines to an absent friend ; and a similar invitation, Olinthus now hastens to send to his far-distant Sophronia, by freely, if not literally, translating the same into English verse :

Sophronia Fair ! with toil opprest,  
 Come, gaze on Alba's crystal lake.  
 Castel-Gandolfo offers rest,  
 If we an humble cottage take.

After perusing this unskilful attempt at metrical version, the classic and poetical Sophronia, so pro-

foundly conversant with the ancient and modern languages of the Ausonian Peninsula, will not, perchance, be displeased if Olinthus should in future resolve, whenever he cites a Latin or an Italian poet again, to allow him without the aid of an interpreter, to speak for himself. In order then to induce the gentle reader to comply with her rustic correspondent's request, Olinthus has ventured to commit to paper the following attempt at a description of the Lake of Castello, or, as it is more commonly called 'Il Lago di Albano,' together with a rude sketch of the magnificent scenery in its neighbourhood.

The Lake of Albano is considered one of the finest sheets of water in Europe. The basin of the Lake, evidently the crater of an extinct volcano, is of an oval form, and measures about three miles in length, two in breadth, and six in circumference. In some places, it is said to be about 500 feet deep, and its crystal waters are inhabited by five species of delicious fish, among which the capitone, or eel, has long been valued for its extraordinary size and delicious flavour.

The Lake is also bordered by some of the prettiest sylvan scenery imaginable. The ilex—the vine—the olive—the orange—the fig, and other fruit trees, robe the sloping plantations with a pleasing variety of verdant hues and luxuriant foliage. Here and there, the sweetbriar and thyme-flower, also, mingle their rich perfume with the fragrance of lavender, wild-mint, and

other odiferous shrubs. Hither, in fine, the disciples of Claude and Poussin not unfrequently came to study, with the vain hope of rivalling upon canvas nature's unaffected and inimitable charms.

An Emissarium, or Tunnel, exists, for the purpose of carrying off the Lake's redundant waters, which run under the hill or Tufo Mountain, whereon the hamlet of Castel Gandolfo now stands. This subterranean tunnel is somewhat more than a mile and a half in length, and was excavated in compliance with a vaticination of the Delphic Oracle. In fact, upon the success of this hydraulic enterprise, according to the interpretation of a captive Etruscan soothsayer, depended another affair, of more importance to the Republic—namely, the conquest of Veji; in the siege of which, the Romans had then been engaged for nearly ten years. After the lapse of another year of persevering toil, both undertakings were successfully accomplished in the year 359, before the Christian era.

Notwithstanding an antiquity so remote, this wonderful Emissarium has never needed repair, and even now, after the lapse of more than 2000 years, it shews but few signs of decay.

A quadrilateral edifice, of large uncemented blocks of stone, serves as a vestibule to the mouth or reservoir of the tunnel, and is supposed to have been dedicated as a temple, by the Pagans, to the tutelary Genii, and Nymphs of the Lake. Although, this fine specimen

of Etrusco-Roman architecture be at present roofless, I remember to have seen it over-shadowed by the umbrageous leaves of what Milton would call "a monumental oak tree," which rendered the building and its *egis* particularly attractive and interesting to artists, in a pictorial point of view. This majestic *Ilex*, however, which was considered superior, both in size and antiquity, to the celebrated evergreen oak of Richmond, has been recently shorn of its sylvan honours, by order of its tasteless proprietor ; and the axe of the woodcutter has spared nothing but the denuded skeleton of this once truly picturesque and venerable monarch of the glen.

Towards the more northern side of the Lake, there are also two *Nymphaea* or shady grottoes, not unworthy the attention of pictorial and antiquarian travellers. From its denomination, *Il Bagno di Diana*, one of these recesses seems to have been sacred to the Goddess of the Silver Bow; and although subsequently coated with that beautiful masonry, called by the ancients "Opus Reticulatum," both appear to have been originally hewn out of the *Tufo* Mountain. The interior of each was, moreover, adorned with fresco-paintings, besides having niches for baths, statues, and other appurtenances, usually requisite in these favourite summer retreats of the luxurious Romans of old.

The pretty village of *Castel Gandolfo* is about fourteen miles north of Rome, and is most picturesquely

situate upon a lofty eminence, rising about 430 feet above the level of the subjacent Lake. The sea-breezes during the day, and those which blow at night from the surrounding hills, render it a cool and pleasant summer residence in this sultry climate. The village contains about seven hundred inhabitants, and can boast of a fine fountain, a handsome church, and a large castellated mansion—the only country residence of the Roman Pontiffs.

The round towers of Castel Gandolfo were erected by the chiefs of a noble Italian family, named Gandalphi, about the middle of the twelfth century. Later, their possession was acquired by one of the Savelli, a Roman baronial chieftain, alternately the desired friend and dreaded foe of his warlike neighbours; the still more powerful and rival families of the Colonna and the Orsini, during the wars and contentions of the middle ages. After various vicissitudes, towards the end of the sixteenth century, the Castle, with its feudal rights and appurtenances, either by conquest, purchase, or bequest, finally devolved to the Apostolic Chamber.\*

About the commencement of the seventeenth century, Clement the Eighth took possession of the premises, and, later, Urban the Eighth ordered the Castle to be enlarged and repaired, as a summer residence for

\* In the Pontifical dominions, the Exchequer Office, for the property of the State, is called *La Camera Apostolica*, or, *Apostolic Chamber*.

the Papal Court. The same Pope also erected, on the supposed site of the Emperor Domitian's Palace, outside the precincts of the village, another splendid villa, that still belongs to the Barberini family.

Urban the Eighth was greatly admired by his contemporaries for his taste in architecture and other liberal arts; but, he seems to have prided himself the most, upon his own facetiousness, whereof the following anecdote may be taken as a specimen: Pope Urban had four brothers, of whom he was accustomed to say, that they were good for nothing. The eldest, Cardinal Francesco Barberini, according to his Holiness, was a Saint, who worked no miracles; the second, Cardinal Antonio Barberini, was a Capuchin Friar, without patience; the third, also a Cardinal, was, moreover, an orator, ignorant of the art of speaking; and the fourth brother, Don Taddeo Barberini, Prince of Palestrina, was a General, who did not know how to wield his sword!

The improvements and alterations commenced in Castel Gandolfo, to make it a convenient residence for the Pontifical Court, were not ultimately completed till the reign of Urban's successor, Alexander the Seventh. During the Pontificate of the latter, the parish Church was rebuilt according to a design of Bernini, in the shape of a Greek cross, surmounted by a cupola. This small, but elegant Temple, now contains three altars, whereof two are adorned with ad-

mired paintings, by Pietro di Cortona and Carlo Maratta. In the interior of the Church, a Latin epitaph has recently been placed to the memories of Sir George Manley and to Sarah Emmerson Manley. Although many years have since elapsed, I still remember the long and mournful procession that accompanied, by torchlight, the mortal remains of our last-named countrywoman to her sepulchral tenement in the village Chnrch. Among other distinguished foreigners, who have here come to an untimely end, the burial registers also record the name of an Earl of Salisbury's relative, Charles Cecil, who was found drowned near the margin of the lake in the year 1702.

At my last visit, the Papal Villa of Castel Gandolfo contained nothing very remarkable, either in painting or sculpture. The chaste and simple architecture of the modern building, however, presents, exteriorly, a singular contrast to the lofty turrets and other "middle-aged" fortifications, whereby it is still flanked; and from the now-peaceful battlements may be enjoyed, both over land and water, the most charmingly varied views and extensive prospects.

The Lake, independently of the before-mentioned artificial Emissarium, I should also remark, has two other natural outlets; one is near Marino, and the copious rills, which fall into the picturesque fountain of the "Valle Ferentina," are supposed to be emanations from the lake's redundant springs. The other natu-

ral canal forms a communication between the Lake of Albano and that of Nemi, about four miles off. The latter being much smaller in size than its neighbour, is called Diana's, or the Poet's Lake, from the more pleasing amenity of its situation, as well as to distinguish it from the former, denominated by Antonomásia, Minerva's, or, the Philosopher's Lake, owing to its sombre and melancholy appearance.

My intention is to remain in a modest retirement near the latter, if agreeable to SOPHRONIA, until the end of the vacation, or, " villeggiatura;" so the Italians call that part of the autumnal season, when the vintage commences, and during which, the opulent Citizens of Rome, continue for a time, to leave behind them the

" Fumum et opes strepitumque Romæ."

For my part, I have almost forgotten the noise, the smoke, and the wealth of the City, as my discourse is now principally held with the murmurs of waters and the warbling of birds in the sweetness of solitude.

At this season of the year, when Nature is still arrayed in her gayest attire, adequately to pourtray the local beauties of this part of Latium, would require the descriptive powers of the late Bard of the North, as well as the elegant pen of the last classical tourist: I shall therefore merely make bold to sketch a rough outline of the unrivalled Panorama I occasionally enjoy from my elevated abode,

When fatigued by indoor application, I may not unfrequently be found seated on a grassy eminence, beneath the canopy of a cloudless sky, and, while gazing with enthusiastic rapture upon the historical and almost boundless scene before me, I sometimes exultingly salute the Eternal City, the Immortal Tiber, and the Latin Hills:

“ *Salve Magne Tyber, salve et tu Maxima rerum  
Roma Parens, Salvete arces collesque Latini.*”

In every Roman landscape, there is an inexplicable something that impresses the mind of the classic beholder with a sublime, though withal, melancholy, feeling, which renders it still dearer to the heart, as it recalls to mind some of the earliest and best-loved recollections of his school-boy days. The broken aqueducts, for instance, seem, like giants of romance, to stride across the plain ; an isolated circular tomb, or, more frequently, a square watch-tower, still standing like the original landmark of the rising state, which gradually extended its dominion from the Tarpeian Rock to the earth's then known boundaries, forms another peculiar feature of the scene ; here and there also (exhibiting to a stranger, a no faint emblem of his own lonely situation in a foreign land), a lofty evergreen umbrella-shaped pine-tree, as solitary as a palm in the desert, occasionally meets the eye ; and instead of victorious cohorts and triumphant legions

N

crowding the highways, as we read in the annals of Roman story, wine carts and travelling carriages, at intervals, present themselves, as if to relieve the monotony of the wilderness, encircling the Empress City of a by-gone Empire. Yes ! Christian Rome, in more than one point of view, now seems to lay, like Noah's Ark, on the surface of the deep—the last visible remnant remaining of a deluged world !

In lonesome reverie at times, I muse, on the fate of those ancient cities, whereof Pliny enumerates about fifty that once existed on the now almost houseless Campagna ; or, pensive on other matters, through sylvan fields and wild untrodden groves I range, alternately pleased with the balmy fragrance of the open meadow, and the gloomy shade of the pathless forest so congenial to a contemplative mind.

During these solitary rambles among the orchards, and vineyards bordering the Lake, my drooping spirits are sometimes cheered by the horticulturist's song, occasionally echoing in harmonious accord with the pleasing though distant sounds of the guitar and tambourine ; a sweet and plaintive female voice, one of those rare gifts of nature called by musicians " *Una voce solitaria*," I shall never forget once fell upon my hearing sense ; an evening hymn to the " *Madonna Santissima*," terminating with the well known strophe :

" *Evviva Maria*  
    *Maria Evviva*

Evviva Maria  
E Chi la creò,"

formed the subject of her song, that ceased, alas! too soon: yes! I could have wished, though I presumed not, to "encore" the unseen vocalist, by exclaiming in the words of a well-known muse :

" That strain again ; it had a dying fall,  
Oh, it came o'er my ear like the sweet south,  
That breathes upon a bank of violets,  
Stealing, and giving odour."

The soft and melodious sound to which angels might have attuned their harps, at length died away along the lengthened vale, and owing to a similarity in the tone of voice, I almost fancied Sophronia to have been hither conveyed by fairy power to perform the part of this unknown "Lady of the Lake."

During another of my evening walks, I met Pope Gregory the Sixteenth, returning homeward to Castel Gandolfo, from a visit to the Camaldolesian Hermits near Frascati. It was about sunset, when his Holiness reached the midway town called Marino, where he found the whole population assembled to greet him on his passage, and to testify their gratitude for his having recently raised their village to the rank of a city ; a rustic arch of triumph, decorated with myrtles, flowers, and evergreens, had been hastily erected by the peasantry at the outskirts of the town, where the ecclesiastical and municipal authorities awaited the arrival of

their Sovereign. The approach of the latter shortly after dusk, was announced by enthusiastic cheers from the people stationed on either side of the road, along which, the Papal retinue passed. The Pope, at length, alighted from his carriage in a picturesque vale, which extends through a portion of the erentine wood, fronting the hill whereon the town of Marino is built. Upon a wildly shaped and romantic acclivity, outside the walls of the town, bonfires, balloons, and other pyrotechnical devices were exhibited in his honour, and the entire forest was moreover illuminated by lamps suspended from the trees. After gazing, for some time, with evident satisfaction, upon this singular scene, the Holy Father got into his carriage ; and then 40 youths, selected among the newly-made citizens, with blazing torches in their hands, escorted him to his residence about three miles off. Along the road, numerous groups of women and children might be seen falling upon their knees to implore the Pontifical benediction, while they, at the same time, rent the air with their acclamations of " *Evviva Il Santo Padre,*" a salute that was responded to by invisible crowds within hearing, and echoed, more than once, by the surrounding hills.

The most prominent object in the vicinity of my present abode, is Monte Cavo, the highest of the Alban hills, rising in amphitheatrical grandeur above the waters of the lake to the height of 2046 feet,

which makes it, according to the measurement of Boscovich, just 3000 feet above the level of the sea. On one of the upper acclivities of this mountain, behind the perpendicular village of Rocca di Papa (which is supposed to be the Acropolis of Old Alba Longa) may be seen some beautiful verdant meadows, called the "Fields of Hannibal," whereon the African hero encamped with his army, ere he took his last farewell view of the destested and unconquerable rival of Carthage.

About a quarter of a mile beyond the "Prati d'Annibale," a portion of the ancient triumphal way, exists, in excellent preservation. The Via Triumphalis branched off from the "Via Latina," near Marino, and went along the eastern border of the Lake as far as Alba Longa, and thence ascended to the Temple of Jupiter Latialis, on the summit of the Mountain. Still, on some few of the polygonal blocks of Basaltic Lava, wherewith the road is paved, may be seen inscribed, N. V.—the initial letters of "Numinis Via," or, the way of the God !

After passing a rustic image of the Blessed Virgin, encrusted in the aged trunk of an oak tree, and venerated by the peasantry, under the title of the "Madonna del Buon Consiglio," a small hillock, projecting from the high road, affords a most comprehensive view of the two lakes, "navelled in the woody hills." At any time, when the sun shines with meridian brightness on

its waters, the Alban Lake, especially, presents a phenomenon, similar to that known by the name of the "Fata Morgana," in Sicily; for the lengthened ridge of hills extending on the Albano side, from the indented walls of Castel Gandolfo, as far as the pine and cypress groves in the garden of the Capuchin Convent, and the wood of Ariccia, is beautifully reflected, as it were, in an ardent mirror, formed by the glowing sunbeams upon the crystal bosom of the lake.

From the same elevated spot, the eye can easily embrace the whole scene of the last six books of the *Aeneid*, and distinguish the antique forest wherein Virgil places the adventures of the two friends, Nilus and Euryalus, forming an episode, perhaps, the most beautiful and pathetic recorded in the annals of Pagan antiquity.

Like the Greek Bard of Ilion, who places the Gods on the summit of Mount Ida, as spectators of the siege of Troy, the Latin poet stations Jupiter and Juno on the top of the Mons Albanus, as witnesses of the combat between the Trojans and the Rutuli.

*Et residens celsa, Latialis Jupiter Alba.*

\* \* \* \* \*

*At Juno et summo, qui nunc Albanus habetur  
Tunc neque nomen erat, neque honos aut gloria monti,  
Prospiciens tumulo, campum spectabat.*

*AEn. xii, 134.*

An Ilex on the mountain's brow, now overshadows, it

is supposed, the identical spot selected by Juno for her lofty throne, whence the indignant goddess surveyed the bloody field, whereon the hostile armies of Turnus and Eneas were engaged in mortal strife, while swift Camilla, vainly hastening to the aid of the former, with her warlike Amazons, “scoured along the plain.”

When victory, at length, declared for the son of her rival, Venus, the enraged Queen of the Gods, could no longer conceal her discontent, but loudly proclaimed it in angry murmurs, to the nymphs and hamadryads of the subjacent lakes and woods.

Et ego, quæ Divum incedo regina, Jovisque  
Et Soror et Conjux, una cum gente, tot annos,  
Bella gero! Et quisquam numen Junonis adoret  
Præterea, aut supplex aris imponat honorem?

Tarquin, the proud King of Rome, erected, on the highest summit of the Alban Mount, a temple in honour of Jupiter Latialis. To this sanctuary, the forty-seven cities of Latium, forming the Latin League, used to send deputies, in order to consult about their common interest, as well as to celebrate the annual “*Feriae Latiae*.”

After the expulsion of the Kings, these festivals were presided over by the Roman Consuls, who, after any important victory, whether they succeeded, or failed, in obtaining a triumphant entrance into the Temple of Jupiter on the Capitol, always came in

lesser pomp, called an ovation, to his Temple on the Mons Latialis. The conqueror, on the latter occasion, instead of a laurel wreath, wore a myrtle crown, which at the termination of the prescribed ceremonial, he suspended, with other votive offerings, over the Altar of the "God."

Of the Latian Jupiter's celebrated Temple, not a vestige remains, with the exception of a few scattered blocks of Alban stone, which have been here and there employed to strengthen the garden wall of the monastery, at present existing within its precincts. Upon the site of the ruined fane, besides the conventional habitation, a Christian church has also existed from time immemorial. An inscription within the walls of the sacred edifice, states it to have been rebuilt and consecrated in honour of the Most Holy Trinity, by Cardinal York.

Is it not passing strange that there can scarcely be found any remarkable spot in this habitable globe without a British memorial of some description or other? Instances, illustrative of this remark, have frequently recurred to me in my peregrinations. Upon this same cloud-capt Alban solitude, I remember, not long ago, a youthful countryman of ours enrolled himself among the pious and exemplary cenobites called "Passionisti," whose novices here endeavour to follow strictly the counsels of evangelical perfection.

"Padre Gualberto della Croce" was the name my

friend Albert assumed, according to the monastic custom, upon embracing a religious life. Enquiring into the motives that led to this extraordinary vocation in a man of his comely appearance, cultivated mind, and elegant accomplishments, the affectionate and unassuming youth, I ascertained, mistaking the egotistical character of modern fashionable society, had fondly calculated upon a mutual interchange of respect and friendship from his convivial associates ; but, at a time, when his hopes were the brightest, and his confiding affections warmed into enthusiasm, a stroke of adverse fortune, like a mildew among flowers, happening to blight all his future prospects of worldly prosperity, Albert found himself without esteem, without love, without a friend, and virtually in an abandonment as solitary and forlorn as if he were already in his tomb ! It is, indeed, hard to love, and not to be loved again. He saw, or thought he saw, contempt in every eye ; and the warm, social springs of his kind heart seemed to be chilled on a sudden. His misplaced affections recoiled, as it were, within themselves, and seemed, like the sensitive leaf, to shrink from the contact of every external object.

To Albert, a source of most poignant grief was the erroneous notion he had formed of Clelia, his first love, in whom he had concentrated his fondest hopes of domestic bliss, having deserted him, with the rest of his pretended friends ! But, he deeply wronged her ; and

most loudly did he afterwards bemoan his folly for once harbouring so unfounded a suspicion.

To Clelia N—I was introduced, I recollect, at the Duchess T—l—a's conversazione, some years ago, and the last time I gazed upon her fine form she was pronouncing in the attitude of prayer, one of those solemn and irrevocable vows which

“Angels register in Heaven.”

Clelia was a sweet mild-eyed Roman girl, whose gentle, discreet, and amiable deportment, was so prepossessing, as to command at first sight the love and esteem of every beholder; without the slightest tincture of levity, the smile ineffable of candour and innocence seemed to play, without predominating, over a certain mournful expression that was stamped upon her lovely countenance, which may, perchance, be best pourtrayed by that brief but well known outline from a poet's pen,

“Soft, modest, melancholy, female, fair.”

Of the seven celebrated beauties in Rome at that time, Clelia was generally acknowledged to be the first. On the day of her bidding adieu to all worldly pleasure, she appeared in my eyes to exhibit a striking resemblance to that most chaste and beautiful of Guido's pictures, denominated “La Madonna dell' Annunziata,” forming the altarpiece in the private chapel of the Pope, in the Quirinal Palace.

Clelia's mental qualities, also, corresponded with

her personal appearance ; prevented by the stern commands of parental authority from uniting her lot with that of her unfortunate, though still beloved Albert, who had fled, nobody knew whither, she refused to give either her hand or heart to any other, however opulent, suitor ; and preferred retiring from the world to some religious retreat, where she might hide her tears from the unsympathising and sarcastic gaze of the so-called " Beau Monde." On taking the veil among a sisterhood devoted to the alleviation of human suffering, Clelia changed her name into that of her Patroness St. Teresa : to which she also added that of Magdalen. In fine, Suor Teresa Maddelena died a martyr, not long ago, to her charitable zeal in attending the sick patients of Cholera in the great Lateran Hospital.

But to return to the case of Albert, whose then depressed state of mind predisposed him to believe the worst. A concealed rival, under the mask of feigned friendship, informed him that Clelia had accepted the addresses of a wealthier lover. An unaccountable timidity, shame, or pride, I know not what to call it, prevented him from enquiring into the truth or falsehood of the report. Henceforth, however, that chord of joyful sympathy, which so mysteriously vibrates from soul to soul, seemed in Albert's high-minded bosom to be untuned or broken. The staff of friendly love, upon which he had so confidently relied, proving similar to the hollow reed, which breaks under the slightest pres-

sure, had failed to give any moral support, and contributed not a little to the grievousness of his fall; a tempest of perplexing thoughts, and contending emotions then came on, and violently agitated the deep sea of his troubled mind. With the prophet, he would exclaim, in the bitterness of his heart, "cursed is the man who confides in man." More than once he was tempted to doubt of an equitable Providence, and felt himself as it were irresistibly driven to the verge of self-destruction.

At length, the religious spirit he had early imbibed in his youth, pointed out the frightful precipice towards which the false delicacy, and secret pride of his heart were leading him headlong. The same religious feeling also enabled him to discover in his calamities, the chastising, yet withal merciful hand of the all-wise Disposer of events, weaning from earth his misplaced affections, and directing them heavenward. As soon as he had recovered the subdued tone of feeling and tranquillity of mind necessary for so important a deliberation, notwithstanding fickle fortune once more began to favour him with her golden smiles, Albert resolved to renounce for ever, the service of a false and deceitful world; for his restless heart, like St. Austin's, was now convinced that it could never hope for quiet until it reposed in God.

On quitting a secular state of life, Albert retired into a community of regular clerks, called "Passionisti,"

who devote themselves, among other duties, particularly to the spiritual instruction of poor ignorant peasants. I visited him in his retirement on Monte Cavo; and, on one occasion, Padre Gualberto obtained leave of his superior to offer me some refreshment in the conventual refectory, where I noticed an inscription recording the names of a King of Sardinia—a Queen of Etruria, and other royal pilgrims who had deigned to sit at table with these humble monks. After our frugal entertainment, Padre Gualberto proposed adjourning to the monastic garden, which is tastefully divided into verdant alleys, evergreen bowers, and floral parterres. In the latter, eglantines, clove pinks, and marygolds, principally abound. We directed our steps towards the “orto,” or kitchen garden; and finally, in order not to disturb, or be disturbed, by the monks engaged in horticulture, we retired to a remote shrubbery or lodge,—

“ — that like Pomona’s arbour smiled  
With flow’rets deck’d and fragrant smells. The roof  
Of thickest covert was inwoven shade,  
Laurel and myrtle; and what higher grew  
Of firm and fragrant leaf.”

*Milton.*

Seating ourselves upon a huge block of stone, which probably belonged to the entablature of the ancient Temple of Jupiter, I began to call my friend’s attention to classic ruins and other common-place recollections. “ Peace, Olinthus, I pray thee, on these topics,” said Father Gualberto, gently interrupting me,

“ enough of earth I know, and like your own favourite  
pilgrim poet, no longer heed these

‘ Remnants of things that have pass’d away,  
Fragments of stone rear’d by creatures of clay.’ ”

Our conversation then turned upon the vanity of mundane pursuits, compared with the exalted destiny for which man was created.

“ By the impelling desires of our own hearts,” Father Gualberto took occasion to observe, “ we are irresistibly urged on in quest of happiness. The far greater part of mankind, however, seek for happiness among objects that can afford them nothing but affliction of spirit, and notwithstanding this bitter result has been placed, by experience, in every body’s mouth for the last 6000 years, very few, comparatively speaking, seem to be convinced of its truth. Stationed upon this earth for no other end than to love and serve his Creator, and by the faithful discharge of this duty, entitle himself to eternal felicity in another world, man should know that his real welfare consists, not in the enjoyment of any perishable object, whether it be wealth, or honour, health, or beauty, which are only to be desired and made use of, inasmuch as they may facilitate the attainment of the great end of creation.

“ These premises being admitted, it must be obvious to every reasoning mind, that our true interests are best consulted by devoting ourselves entirely to the

service of Almighty God ; as we then should, even in this mortal pilgrimage, ere death unbars to us the portals of eternity, enjoy as much as is possible, here below, of that most desirable of blessings—content ; accompanied by the testimony of a conscience, that would ensure unto us, hereafter, unalterable peace. What does it matter, then, whether we be rich or poor, honoured or despised, upon the stage of this transient life, provided we secure to ourselves unchangeable bliss, in that never-ending state of existence which is to come ? Indeed, the little share of genuine happiness that is to be found in life, is a temperament of the mind, independent of physical enjoyments, which, like those inseparable companions—the rose and the thorn, are never to be met with undivested of their concomitant cares. For, alas ! what is the life of even the most envied mortals ?

‘ —— A dream within a dream,  
A pilgrimage from peril rarely free.  
It is a race where slippery steeps arise,  
Where discontent and sorrow are the prize,  
And when the goal is won, the grave appears !’

Since the dire and mysterious fall of our first parents in the Garden of Eden, suffering has become the unavoidable lot of human nature. Yea, even the most apparently happy and fortunate in this world, have, though not to all visible, a heavy and a painful cross,

which, resignation to the Divine Will, can alone enable them to bear. I pitied, at one time, the lot of the lonely eremite and the monastic recluse, but I am now undeceived. It is religion constitutes the bliss of solitude. Obedience to the will of another, coarse clothing, frugal diet, and continual mortification of the senses, I acknowledge to be disagreeable to flesh and blood ; but, in heroic self-denial, the nobler part of man—the “Mens Divinior,” findeth lucre and profit. The most rigid monastic discipline, however, is not without its consolations. In truth, speaking from my own personal experience, I have that dearest blessing, leisure from being importuned by worldly cares. No evil-designer circumvents or involves me in the dire necessity of yielding to the base. I, moreover, occasionally enjoy the benign aspect of meditative age—the cheerful grace of angelic youth—the innocent joys of study—the solemn psalmody, and sweet intonation of sublime prayer, as well as the delights of unity and peace among edifying, humble, and virtuous men, who here consecrate their talents, not to the blood-thirsty Jove of Latium, but to the Triune Jehovah and Sovereign Lord of the Universe!\*

“In fine, my dear Olinthus, whether we be called to an active, or to a contemplative state of life, Religion

\* The Church erected over the ruins of Jupiter’s Temple, on Monte Cavo, is dedicated to the Holy Trinity.



must be our polar star, under whose guidance, we shall avoid straying among the wastes and precipices of a cold, friendless, and benighted world. Moreover, amid the spiritual storms and hurricanes that so often occur on the inward sea of human life, Religion effectually hastens to the Christian mariner's relief, and enables him to cast anchor in the safe harbour of hope,—that hope, I mean, ‘ which confoundeth not ;’ whereas fatal experience daily proves that the frail bark of the irreligious navigator, on similar occasions, when solely guided by the rudder of worldly wisdom, inevitably wrecks among the rocks and shoals of disappointment or despair !

“ Let us not, then, who have faith, despise, when ills betide, and afflictions encompass us round about, as in an inundation of many waters ; for although ‘ the floods are risen, the floods have lifted up their voice, the waves of the sea are mighty, and rage horribly, but the Lord who dwelleth on high, is mightier.’ ”—Ps. xlvi. 1.

The similitude of the mariner and his bark, seemed to be suggested to my friend by the sight of some distant object. In fact, on turning my eyes towards the foaming billows of the Mediterranean, I descried some fishing vessels, with their full white lateen-sails hoisted in the distance, not unlike storks with expanded though unflattering wing, and hastening apparently towards the shore for shelter from the coming storm.

Thus have I given you, to the best of my recollection,

the sum and pith of Padre Gualberto della Croce's saintly converse with me in one of the coolest recesses,

“— and secret shades  
Of woody Alba's inmost grove.”

After culling some full-blown flowers, Padre Gualberto begged permission to retire for a few minutes, and at his return, as the convent bell summoned him to some devotional exercise, he hastily bade me farewell, at the same time presenting me with a nosegay enveloped in paper, whereon I found written the following verses :

“ As travellers in a distant land  
    Oft gather some sweet little flower,  
That, by their natal breezes fanned,  
    Shall decorate their favourite bower ;  
  
So let us take, now homeward turning,  
    Some frail memorial of our meeting  
That shall console life's future mourning,  
    Like sound of friendship's cordial greeting.  
  
These flowers of earth are frail but fair,  
    But on them pleased the eye reposes ;  
Then let us gather something here,  
    What better than these blooming roses ?  
  
So fare you well! perhaps, no more  
    We meet beneath this lonely sky.  
But may we meet on that bright shore  
    Where flowerets bloom, but never die.  
  
O Thou, of Heaven the fairest flower !  
    For us thy tender children pray,

And grant, O God of love and power,  
Thy help in this life's weary way.  
Then, fare you well ! I pray, not yet,  
When in the busy world you move,  
The sinful brother you forget,  
Who gives this last embrace of love."

A spontaneous tear of sympathetic affection fell upon the last lines as I raised my eyes in search of their pious and amiable author, but, alas ! he had disappeared, and could that day no more be seen. Convinced that he had chosen the better part, which could not now be taken from him, I almost envied his lot ; while, remote from the excitement of worldly ambition, and the seductions of sensual voluptuousness—shielded from the sneer of the sceptic, and the jest of the libertine—his isolated and disembodied thoughts, soar on the pinions of faith, to meet some kindred spirit amid spheres celestial ; or at the appointed hours, according to the methodical distribution of conventional time, his heart and tongue are gratefully employed in echoing the Creator's praise. During his morning and evening walks, also, upon this mountain solitude, contemplating the waveless lakes and solemn sea wide-spread before him, he can behold in their calm unruffled surface, reflected, as it were, in a mirror, the even and peaceful tenor of his own life.

With a somewhat heavy heart, I at length quitted

Padre Gualberto's cloistered dwelling, while I endeavoured to console myself with the hope that I might, ere long, like him, make myself happy in blest seclusion from a jarring world. Yes! the halcyon felicity my friend's soul enjoyed, was visibly depicted upon his pale and benevolent cast of features. I fancy I still gaze on his high and thoughtful forehead, his meek, yet withal, searching eyes, and sunken cheeks, which gave to the otherwise exquisitely formed contour of his physiognomy, a gravity beyond his years. Sorrow and austerity, by slightly subduing the natural smile of innocence, had, I think, imparted additional beauty—a grace without a name—to his singularly fair and modest countenance ; which, even beneath the cowl, might be deemed a model, wherefrom, a Canova or a Camuccini, might not, perchance, have disdained to copy.

Several months after my before mentioned interview, I accompanied a party of foreign acquaintance to the monastery of Monte Cavo.\*

Ere we were all assembled at the place of rendezvous in the "Foresteria," I went to make some enquiries re-

\* Excursions to the summit of the Alban Mount, are frequently accomplished by ladies, with the aid of donkeys. Strangers usually bring cold provisions with them, and find accommodation in the foresteria or parlour outside the convent of the Monks, who, though they live upon alms, furnish wine and other necessaries on these occasions, to visitors, for a trifling remuneration.

specting Padre Gualberto; and, gently knocking at the door of his cell, I was kindly requested to enter by an unknown voice. Upon my apologising for the intrusion, and mentioning the object of my visit, the new occupant courteously assured me how happy he felt in being able to give good tidings of my absent friend, for whom, although personally unknown, he entertained the highest esteem, owing to the sweet odour of saintly reputation, Padre Gualberto had left behind him, among all his monastic brethren. He then informed me, that he had gone to reside on a loftier and more secluded mountain, near the confines of the kingdom of Naples.

Among other remains found in Padre Gualberto's cell by his successor, I was shown the scrap of a mutilated album, whereon I deciphered the following lines, which seem to indicate that my friend's heavenly "una" had not altogether obliterated the earthly "one" from his mind :

Far in a wild imagined world, my restless passions dwell,  
And what I've felt, or what I feel, no vulgar pen shall tell ;  
Within my bosom seared and sad, my thoughts shall buried be,  
There lived but one, that one is dead, who could have felt  
with me.

After thanking the good Father for his information, I rejoined my companions, who were admiring some distant prospect from the conventional belfry. Indeed, the views from the upper windows of the convent on Monte Cavo, surpass in extent and variety, all the

landscapes I have hitherto seen in the Roman States. They comprise the lakes of Gabii, Nemi, and Albano.—the undulating range of the Volscian, Sabine, and Tivoli mountains, studded with villas and hamlets, farms and convents,—Rome, “the Niobe of Nations,” with her seven filial hills, throwing her stately shade across the desolate Campagna,—the meandrous course of the Tiber and the Anio, and the lengthened line of the Latin coast from Civita Vecchia, to Terracina, including what remains of the ancient cities of Porto, Ostia, Laurentum, Lanuvium, Ardea, and Antium, as far as the Circean Promontory. The last-named headland, however, is at times, beyond the ken of unassisted vision, though it is easily distinguishable in fine weather, especially when the sun shines upon it, and which, to a poetical eye, this luminary seems to do with unwonted brilliancy, owing, doubtless, to its having been, in mythological ages, the chosen asylum of the daughter of Phœbus. Several islands of the Mediterranean are also visible, such as Ponza—the old insular prison of Roman exiles—and even the still more remote mountains of Corsica, through a very clear atmosphere, are discernible. But the most impressive and pleasing sight of all, perhaps, from the brow of this central and commanding eminence, is to witness Aurora’s first smile at the dawn of day; or, to gaze at the setting sun gradually concealing his effulgent panoply of crimson and gold beneath the liquid expanse of the Mediterra-

nean ; and then, to see the deep embattled clouds deprived of their solar chief, ranging themselves with apparent reluctance, under silvery Cynthia's milder and less ostentatious rule !

Every refined and sensitive traveller, who has visited the vicinity of Albano, must have assuredly admired the taste of the founder of the pretty hermitage, denominated " *La Madonna del Tufo*," as well as the eligibility of the sites chosen by the various monastic communities near the Lake. The hermitage of the " *Madonna del Tufo*" (our Lady of the Rock), is so called from a huge block of stone, which must have been placed in its singular situation on the ridge of an almost perpendicular eminence, by some violent and extraordinary convulsion of nature, at a time when the bed of the subjacent lake was probably the crater of an extinct volcano.

An effigy of the Madonna, grotesquely sculptured on a fragment of the mountain rock, was accidentally discovered by some bewildered forester, who, by praying before the sacred image, was miraculously preserved, it is supposed, from some imminent danger.

The fame of this extraordinary event spreading far and wide, soon brought to this heaven-favoured spot, crowds of pilgrims from the neighbouring villages. By degrees, an appropriate residence for the guardian hermit, and a not inelegant Church, rose over the rude original sanctuary ; the ascent to which, has lately

been rendered less toilsome by a fine level road cut in that side of the mountain leading from Rocca di Papa to the Madonna del Tufo. At my last visit, the actual white-bearded occupant, after recounting to me the foregoing circumstances respecting the origin of the hermitage, conducted me to see the votive offerings suspended around the shrine of our Lady of the Rock, and they forthwith reminded me of the following beautiful address by Wordsworth, to the "Virgin," in a similar sanctuary, situate on the summit of a Swiss mountain :

And hence, O Virgin Mother mild !

To thee, in this aërial clift,  
As to a common centre, tend  
All sufferings that no longer rest  
On mortal succour, all distrest,  
That pine, of human hope bereft,  
Nor wish for earthly friend !

The religious men inhabiting the monasteries before alluded to, near the Lakes, follow, more or less strictly, the rule of the seraphic St. Francis. The title "seraphic," given to this wonderful and holy man, is owing to an extraordinary vision that occurred to him in a mountain hermitage amid the romantic wilds of Alverina. While meditating on the passion of Christ, his enraptured imagination beheld a being of unearthly mould, resembling his crucified Redeemer ; or, in other

words, a glowing seraph, who imprinted on the hands, feet, and side of the extatic hermit, indelible stigmas of the wounds which Jesus had received for his sake on the Cross. This miraculous event occurred in the twelfth century, and the disciples of St. Francis, in imitation of their sainted master, have ever since professed a special devotion towards Christ's sufferings. On this account, in the immediate vicinity of Franciscan convents, it is usual to meet with pictured, or sculptured emblems of our Saviour's death.

On the semi-circular space before the church of the "Riformati,"\* situate in the avenue called the "Galleria di Sopra," overlooking both the town and lake of Albano, may be seen fourteen "Stazioni," or altars, whereon are depicted the principal circumstances connected with our Lord's passion and death.

The before-mentioned Convent of the "Riformati," as well as that of the Capuchins, owing to the picturesque loveliness of their situations, have frequently furnished a theme for eulogy in printed sketch-books ; yet, in my humble opinion, they must cede the palm of romantic beauty, to the Church and Convent of the

\* In some guide books, as in Richard's Italy, for instance, the Riformati are called Protestant Monks ! But these religious men, under the denomination of being "reformed," profess only to follow more strictly the original disciplinary rules of their founder, St. Francis of Assisium. For with regard to articles of faith, and devotedness to the Pope's supremacy, they are quite as Catholic as their unreformed brethren.

“ *Madonna della Neve* ” (our Lady of the Snow) at Palazzuolo, embosomed, as it were, in the dark redundant foliage of a woody upland, on the opposite side of the lake. It is an eremitical abode, like unto that which Milton’s “ *Pensieroso* ” wished to find for concealment “ from day’s garish eye ; ” and the Nestor of our English living poets, seems also to have had a similar retreat in view, when, among his ecclesiastical sketches, he penned the following graphic lines :—

“ Methinks, that to some vacant hermitage,  
My feet would rather turn, to some dry nook,  
Scooped out of living rock, and near a brook,  
Hurled down a mountain cove, from stage to stage,  
Yet tempering, for my sight, its bustling rage,  
In the soft heaven of a translucent pool ;  
Thence creeping under forest arches cool,  
Fit haunts of shapes, whose glorious equipage  
Would elevate my dreams. A beechen bowl,  
A maple dish, my furniture should be ;  
Crisp yellow leaves my bed : the hooting owl  
My night-watch : nor should e’er the created fowl,  
From thorp or vill, his matins sound for me,  
Tired of the world and all its industry.”

*Wordsworth.*

Palazzuolo, according to the most accredited antiquaries, stands partly upon the site of *Alba Longa*, that was built by Ascanius, the son of *Æneas*, about a thousand years before the Christian era. But of this ancient capital of Latium, and presumptuous rival of

Immortal Rome, not a vestige at present remains, if we except the twelve fasces and curule chair on the sepulchral monument of some consular personage, whose name and gests are now equally unknown, and whose epitaph might, perhaps, be appropriately replaced by the following inscription :—

“ Mors etiam saxis nominibusque venit.”

Some erroneously suppose the modern town of Albano to have immediately succeeded to the civic honours of ancient Alba, but the origin of Albano cannot be satisfactorily traced beyond the epoch of the fall of the Western Empire ; and the remains of a temple and a theatre, which it still contains, are evidently of the imperial era. Portions of the suburban villas of Clodius, Pompey, and Domitian, are still visible within the precincts of the modern town.

Ere taking leave of Palazzuolo and its picturesque Monastery, I may remark, that the origin of the latter is lost in the night of ages. In old chronicles, mention is made of its having been successively occupied by Cistercian and Carthusian Monks. During the civil war of the fifteenth century, it was devastated and almost destroyed. Under the Pontificate of Urban the Eighth, the Convent was rebuilt, and the Church repaired, by a Portuguese Prelate, for the use of Franciscan Friars. The interior of the Convent, is remarkable for a grotesque and curious hermitage, apparently hewn out of the mountain rock, by order of Don Sebastiano, a natural son of King John of

**Portugal.** The various rooms in the hermitage resemble natural grottoes ; and the bedsteads, tables, chairs, and other furniture, seem to be cut in the style of those used among the ancient Anchorites, and fathers of the desert. Don Sebastiano, after becoming a Friar of the Franciscan order, was made Cardinal Archbishop of Oporto, and was subsequently sent by his royal father as Ambassador extraordinary to the Holy See. The young Cardinal was commonly called, “ *Il Portoghesino*,” and his portrait, said to be a striking likeness, is still preserved in an apartment of the Monastery, appropriated to the reception of strangers.

When free from his diplomatic duties, *Il Portoghesino* used to retire to his favourite hermitage, at Palazzuolo. But, this otherwise charming solitude was unfortunately too near the grandeur and turmoil of the Roman Court, and the quiet of the Royal Recluse was not unfrequently interrupted by visits from Princes, and Prelates—clients and flatterers—to whom, of course, he was obliged to offer hospitality. Hence it is, that in this penitential abode, one may see, together blended, a strange medley of monastic poverty and princely magnificence. It is still, however, a religious and secluded asylum, whereunto a world-sick man would gladly retire, and wherein, with the poet, he might be induced to exclaim,

—“ *Illic vivere mallem,  
Oblitus stultorum obliviscendus et illis.*”

## THE THUNDERSTORM.

“One, who suffering tumult in his soul,  
 Yet failed to seek the sure relief of prayer,  
 Went forth”—

One sultry afternoon, not long ago, it happened that, winding, lonely as a cloud, my thoughtful way, amid the storied dells and woody uplands of the Alban hills, I was awakened, on a sudden, from my usual day-dream, by the loud tollings of a convent bell, which, though like the wailing voice of departing day,\* announced the approaching return of our Blessed Lady's festal anniversary, and summoned the surrounding villagers to the observance of the holy vigil.

I followed the sound divine, † which I shortly after ascertained to be the vesper chime for solemn prayer

\* — *La Squilla di lontano*  
*Che paja l'giorno pianger che si muore !*

† When the church bell tolls for divine service in Italy the peasants call it *La Voce di Dio* (the voice of God.)

about to take place in the Franciscan Church, of the "Riformati," situate over the opposite margin of the lake. By the aid of some shepherd boys, whom I met tending their flocks, I was enabled to extricate myself from the woody labyrinth, wherein I had strayed, and in order to be in time for vespers, I quickened my pace along the high road. But, my progress, though at first accelerated, was finally arrested by the rapid advance of a thunderstorm.

These phenomena of nature, amid the hills and mountains of Italy, are always remarkably grand and imposing.

On this occasion, gloomy lowering clouds, driven by the wind along, quickly succeeded each other, until Monte Cavo's summit was enveloped in a black cloud, while the boughs and massy foliage of the woods waved to and fro in the impetuous breeze—the late calm unruffled bosom of the lake, as if agitated by a subterranean commotion, began to roll its foamy waves like a tempestuous sea—several beasts of burden that I encountered became restive, and obstinately resisted the goadings of their impatient drivers; a distant and awful murmur announced that the electric fluid was in motion—a rustling was heard among the fallen leaves, and a snake rapidly crossed the pathway—hideous toads, that abound in this part of the country, might now be seen emerging from, or retiring to their foul retreats—the affrighted birds also quitted the hedges, and fled

through the troubled air, to deeper recesses, for a safer refuge ; and I too was soon obliged to look around for shelter from the huge drops of rain, which now began to fall apace.

The avenue called the “Galleria di Sopra,” leading to the Capuchin Convent and the wood of Aricia, runs between a double line of orchards and vineyards, overlooking on one side the volcanic crater, at present forming the deep basin of the Alban Lake—and on the other, the gentle slope whereon is built the modern town of Albano. About midway, at a spot not very far distant from the before mentioned Convent of the “Riformati,” may be seen some fragments of an antique and reticulated wall overspread with the dark drapery of ivy, and the shady branches of an ancient Ilex. Within a niche of this ruin, that probably formed a part of the Emperor Domitian’s Villa,\* is a grotesque, yet, withal, devout image of the Madonna, which the simple and pious peasant always salutes as he passes by, and sometimes venerates upon his bended knees.

Several of the villagers whom I overtook on the road, now preferred, like myself, to abide beneath this rustic sanctuary, the fury of the impending storm. Among them, was one of those foreign artists, who are

\* In the proximate grounds of Prince Barberini’s Villa and in the gardens of the Franciscan Convent are considerable remains of the Imperial Palace.

often to be seen in this neighbourhood ; not, perhaps, in quest of devotional objects, but in search of subjects, on which to exercise their pencil ; the one I allude to, however, had scarcely time to gather up his scattered papers and broad-rimmed hat of straw, which the sudden squall had blown from him in various directions, ere he was obliged to fly to our Lady's moss-covered oratory, for shelter.

The thunder, at length, became progressively more loud and awful—its reverberations were heard from mountain to mountain, and were again re-echoed by the adjoining hills—the lightning, fearfully proximate to us, in rapid succession, flashed with its forked and terrific darts—the rain, as if the cataracts and floodgates of Heaven had again burst forth to cover the earth with watery desolation—poured down in overwhelming torrents. Through the liquid mist, I could discern a black and lowering cloud approaching towards our temporary asylum ; and was soon startled by a sudden flash, and then appalled by the tremendous explosion from its bosom, for a thunderbolt discharged its fiery rage amidst a not far-distant grove of pine trees.\* One tree in particular felt its blighting influence, and in the twinkling of an eye, a black and sapless trunk was all

\* In the park of the Barberini Villa are some fine groves of pine, ilex, chesnut, and plane trees. There are also some beautiful lawns and terraces supported by the ancient vaulted substructions of Pompey's, or, Domitian's Palace.

that remained of one of the noblest ornaments of a princely orchard.

I fancy I still behold its disfigured form, and “ leafless skeleton,” like the mighty, though sightless poet himself would have described it:

“ —— when Heaven’s fire  
Has scathed the forest, or mountain pine,  
With singed top, its stately growth, though bare,  
Stands on the blasted heath.” *Milton.*

At the last deafening peal, the earth seemed to quake beneath our feet; a livid, though transient paleness, overspread the countenances of the by-standers, and, grateful for preservation from such imminent peril, all seemed to join in a visible, though silent, act of thanksgiving to that all-provident Being, who, as the Scripture saith, in the display of his might, sometimes “ rides upon the whirlwind and commands the storm.”

It was also no small consolation to be near the benign effigy of Mary, the mystic Iris, and, when confidently invoked, the surest harbinger of relief to every wayfarer in distress. A youthful and lovely Contadina was kneeling by the side of her mother. The former had her head and shoulders covered with a muslin kerchief or veil, draperied like those modest and graceful virgins, of whom Carlo Dolce, and Sassoferata, have left so many pleasing portraits. The face, meek and sorrowful, I think, I never shall forget. I wish I could describe her forehead; it was one

whereon you might see the subdued pride of intellect blended with the humility of unconscious worth ; and when she lifted her large and tenderly expressive blue eyes towards the Madonna's shrine, I thought I had never seen any thing on earth before so beauteous, for she appeared to me for a time like some heavenly-descended being, absorbed in prayer, and in breathless adoration of the will of Heaven !

The other female peasants forming a part of our motley company, told their beads in apparent security, while they also occasionally turned their suppliant and hopeful looks towards the image of their heavenly protectress, who always proves, according to their own favourite poet,

“ *Lo saldo scudo delle afflitte genti  
Sotto il qual si trionfa non pur scampa.* ”

*Petrarch.*

Lightning and thunder, wind and rain, however, continued for some time to be at variance, and seemed striving to outdo each other in rage and violence. At length, the fury of the conflicting fluids became exhausted—the sun's effulgence suddenly burst, with meridian splendour, through the cloudy gloom—the rainbow appeared—the waters of the lake gradually assumed their wonted tranquillity—the late parched-up verdure of the hills appeared now to have put on a lovelier green—the feathered inhabitants of the air again came forth, and incessantly warbled their joy in

harmonious dissonance, at the rain-drops, as they fell in the solar rays, like sparkling gems from their favourite trees—and beauty, grace, and gladness, seemed to pervade, anew, every part of the animal and vegetable creation.

Finally, the individuals composing the motley group crowded beneath this rural sanctuary, if not the first to be pleased with the aspect of the elements, were not assuredly the last to escape from thraldom. Separating in various directions, each one according to his respective calling—the hawking pedlar probably bent his way to the next market—the landscape-painter hastened to take advantage of the play of light and shade, in order to freshen his tints and colours, amid the pellucid hues and variegated verdure, most prominent in the sylvan scene—and a few humble cottagers, whose steps I also followed, proceeded to the Church, to hear, at least, what remained of the vesper psalmody that had been chaunted by the monks during the scowl and uproar of the tempest I have just endeavoured to describe.

END OF VOL. I.

PAGE	ERRATA,	CORRIGE
	<i>4 for, Urbam</i>	<i>Urbem.</i>
46	— conference	conferences.
54	— promised	premised.
71	— Vice General	Vicegerent.
72	— Barromæus	Borromæus.
87	— <i>are</i> provided	is provided
99	— stella	stelle
108	— Ingredmiur	ingredimur
112 & 148	— instance	instances
115	— <i>Æolian</i>	Ælian
158	— Saunazaro	Sannazaro
262	— church	churches
164	— Stendhal	Avison
165	— Avison	Stendhal
171	— ardorned	adorned
214	— others	the others.
268	— erentine	Ferentine
271	— Feriæ Latiae	Feriæ Latinæ.

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